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ABSTRACT

This guide provides philosophical and theological underpinning for authority and its exercise inside of Catholic schools. It examines authority from a cultural perspective and accords primary consideration to the principles of democracy, Scripture, and church teaching while reflecting upon what these imply for Catholic educational leaders. Chapter 1 considers the foundation of authority as it is expressed through parental authority, steeped in the virtue of charity. Chapter 2 describes the five attributes of authority: substitutional, pedagogical, practical, essential, and humble, which express an ethic of service. Chapter 3 provides a discussion of the religious issues associated with authority, gleaned from three scenes from the Gospel of Matthew. Chapter 4 considers three tools that Catholic education al leaders can use to integrate the philosophical and theological rationale of the decision-making processes. Chapter 5 responds to four questions that Catholic educational leaders have raised concerning authority. Chapter 6 provides an integrated vision of the exercise of authority in building democratic school communities through communion-causing conversations among various stakeholders. Addressing concerns beyond school management and toward cultural leadership leaders can ideally ensure that every member of the Catholic school community engages in decision-making processes. (Contains 91 references.) (RKJ)

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The NCEA Catholic Educational Leadership

monograph series

ED 466 831

National Catholic Educational Association

Authority and Decision Making in Catholic Schools

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Richard M. Jacobs, OSA

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The NCEA *Catholic Educational Leadership*
Monograph Series

Authority and Decision Making in Catholic Schools

Richard M. Jacobs, OSA
Villanova University

National Catholic Educational Association

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Authority and Decision Making in Catholic Schools

Architects of Catholic Culture: Designing & Building Catholic Culture in Catholic Schools

Character and the Contemplative Principal

The Grammar of Catholic Schooling

The Vocation of the Catholic Educator

The NCEA's Catholic Educational Leadership monograph series provides Catholic educational leaders access to literature integrating Catholic educational philosophy, theology, and history with the best available educational leadership theory and practice. Each volume is intended primarily for aspiring and practicing principals, as well as for graduate students in Catholic educational leadership programs, superintendents, pastors and seminarians, and also for Catholic educators and parents, as well as members of Catholic school boards.

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Series Introduction

The NCEA's Catholic Educational Leadership Monograph Series: Reflective Guides for Catholic Educational Leaders

◦ The principal's importance...

Research studying the principalship reveals just how important principals are in fostering school improvement (Griffiths, 1988; Murphy, 1990, 1992; Smylie & Brownlee-Conyers, 1992). Although the place where much of the action in schools transpires is in its classrooms (and hence, educational reformers focus upon what transpires in the teaching/learning context), much of a school's success seems to hinge upon the principal's ability to make sense of things in such a way that teachers become more effective in accomplishing in their classrooms what they are there to accomplish (Ackerman, Donaldson, & van der Bogert, 1996).

Perhaps principals figure so prominently in efforts to improve schooling because role expectations and personalities interact in a very powerful way, as Getzels and Guba (1957) argued nearly four decades ago. Or perhaps this effect is due simply to the eminence of the principal's office, given its focal prominence—not only from an architectural perspective but also from a psychological perspective. While researchers suggest that principals do influence and shape life within schools in ways that no other single role, personality, or office can (Beck & Murphy, 1992), researchers are not at all unanimous about the conditions that make this so, as Foster (1980a,b) so astutely observed.

Whatever the actual reason is, principals do occupy an important role, one vesting them with authority to articulate the school's fundamental purpose to a variety of constituents. In Catholic schools, principals may articulate this purpose at the opening liturgy of the school year and at the back-to-school night, pronouncing for all to hear "who we are," "what we shall be about," and, "the way we do things around here." Principals also reiterate their school's fundamental purpose while admonishing students or offering professional advice and counsel to their teachers. In the midst of a tragedy (for example, the death of a teacher, of a student's parent or pet, or as sadly is becoming all too frequent today, the violent and senseless death of a youngster), it is the principal who utters words of consolation on behalf of the entire school

community. In these and many other situations, the principal's words can give deeper meaning to actions and events in terms of the school's purpose.

When principals effectively marshal the resources of their role, personalities, and office in leading others to share the school's purpose, teachers and students can direct their efforts toward achieving the school's goals. It is this synergy of efforts, Vaill argues, that sets "high performing systems" apart from mediocre or even good organizations. "Purposing," as Vaill describes this synergy, is that "stream of leadership activities which induce in the organization's membership clarity and consensus about the organization's fundamental beliefs, goals, and aspirations" (1986, p. 91).

Without doubt, there are many Catholic school principals who capably articulate their school's purpose. In addition, these principals deftly manage what it means to be a member of the school community. In sum, these principals make it possible for others to identify their self-interests with the school's purpose.

◦ A threat to the school's Catholic identity...

For well over a century, religious women and men and priests have engaged in *Catholic* educational purposing, making it possible for generations of teachers and students to contribute to and experience great satisfaction and outstanding achievement by directing their efforts to fulfilling their school's Catholic purpose. For many teachers and students, the devotion of the religious sisters and brothers and priests inspired them to such an extent that the Catholic school's identity became identified with the selfless devotion of these men and women (Jacobs, 1998a,b,c). And, rightly so.

However, in the decades following the close of the Second Vatican Council, the number of religious sisters and brothers and priests steadily declined. Meanwhile, the percentage of lay men and women who have committed themselves to the Church's educational apostolate increased markedly, although the total pool of Catholic schools (and hence, of teachers and principals) declined overall. While these trends indicate that some laity are generously responding to God's call to serve as educators in Catholic schools (Schaub, 2000), as with all changes, new threats and opportunities emerge.

The exodus of religious sisters and brothers and priests from Catholic schools, however, is not the most significant issue that must be reckoned with. The paramount issue posed by this exodus concerns how the laity will receive the formation they need in order to preserve and perfect the Catholic school's identity. If lay principals are to lead their school communities to engage in *Catholic* educational purposing, they will need the philosophical, theological, and historical training that was part-and-parcel of the formation program for religious sisters and broth-

ers and priests whose communities staffed Catholic schools. Among other matters, the formation that young religious received in prior generations provided an introduction to the purpose of Catholic education, one intended to guide decision making once they were teaching and administering in Catholic schools. Without such a formative program, it is difficult to envision how, even with the best of intentions, lay principals will engage in authentic Catholic educational purposing and foster the development of their school's Catholic identity.

How, then, will the laity receive the appropriate formative training they need to teach and administer effectively in Catholic schools?

In fact, generic teacher and administrator training can be undertaken at any college or university sponsoring these programs. Typical training includes an array of courses, field experiences, and internships designed to influence how an educator will deal with the problems of practice. In most places, teacher training commences during the undergraduate years when students select a major. On the other hand, administrator training programs begin at the graduate level, and most programs presuppose that the aspiring administrator has attained a sufficient teaching experience to be able to develop richer and more complex understandings about what school administration entails. Overall, the intention behind professional training, whether it be for teachers or administrators, is to ensure that graduates possess the fundamental skills and knowledge that will enable them to practice their craft competently.

However, competence is only a first step. There are other important matters that educators must address as part of their work in schools, not the least of which is the substantive purpose for which society educates youth.

Aware of this need, administrator preparation is changing (Murphy, 1992; Prestine & Thurston, 1994). Many programs now introduce students to the notion of educational "purposing," as Vaill (1986) describes it, seeking to foster in students a consciousness that the principal's purpose in schools embraces "focusing upon a core mission," "formulating a consensus," and "collaborating in a shared vision." But, it must be remembered, purposing is not cheerleading. Instead, purposing necessitates a leader who is capable of translating a vision about substantive purposes into concrete activities (Barnard, 1968).

How will Catholic principals receive the training that will qualify them as "architects of Catholic culture" (Cook, 2001) to translate the "grammar of Catholic schooling" (Jacobs, 1997) into actions that symbolize the abstract values embedded in the Catholic school's purpose?

◦ The principal and Catholic educational purposing...

To bring the moral and intellectual purpose of Catholic schooling to fruition, Catholic schools need principals who can lead teachers, students, staff, parents, pastors and other stakeholders to embrace and

to be animated by the Catholic vision of life. This requirement assumes, however, that Catholic principals have received training in the philosophical and theological purposes at the heart of this apostolate (Jacobs, 2000a).

Honed through centuries of the Church's experience some of these philosophical and theological purposes challenge current practice, requiring educators to consider why they do what they do in their classrooms and schools. Other Catholic educational purposes flatly contradict current notions about teaching and administering schools. If Catholic educational leaders are to provide leadership in the Catholic schools entrusted to their ministry, they need to know and understand why and how Catholic educational philosophy and theology stand critical of some current educational trends while supportive of others.

In addition to the theological and philosophical purposes at the heart of the Catholic schooling, principals of Catholic schools also need to be conversant with Catholic educational history, particularly as this drama has been enacted in the United States. The U.S. Catholic community's epic struggle to provide for the moral and intellectual formation of its youth offers Catholic principals instructive lessons about the culture and identity of the Catholic school, its purpose and importance, as well as what educators in Catholic schools ought to be doing for students. Conversancy with the experience of the U.S. Catholic community in its attempt to educate youth will enable Catholic school principals to place the issues confronting them within a larger historical context. These women and men will see how many of the perennial issues have been dealt with in previous generations and, equipped with this knowledge, be better capable of responding to these issues in concert with the lessons to be learned from the rich heritage of Catholic educational history.

Earlier this century, when religious sisters and brothers and priests predominated the landscape of Catholic schooling, parents could assume with relative certainty that the school's principal, at least, was familiar with Catholic educational theology, philosophy, and history. In most cases, principals familiar with these matters provided educational leadership steeped in Catholic educational principles. More significantly, formative training provided principals a background in the purposes underlying Catholic education and, as a consequence, enabled them to speak authoritatively about the school, its programs, and its hoped for effects upon students. Ironically, it was during this era that, while most knew what the Catholic school stood for, few worried about how it was managed. In striking contrast, as politicians, policymakers, and the public worry in this era increasingly about managing schools and link this concept to quality education, the focus upon educational purposes becomes less important and quality schooling erodes. The evidence is clear: when the principal and faculty communicate and enact

a compelling vision of schooling that coincides with the interests of parents, pastors, and civic leaders, students benefit from the school's program (Bryk, Lee, & Holland, 1993; Coleman, Hoffer, & Kilgore, 1982; Coleman & Hoffer, 1987; Hoffer, 2000).

The threat posed by the loss of the religious sisters and brothers and priests who staffed Catholic schools during previous generations is something that is being dealt with (Mueller, 2000). But, to meet the challenge, those charged with educational leadership within the U.S. Catholic community must provide formative training for aspiring and practicing Catholic school principals. These women and men must be prepared to communicate the nature and purpose of Catholic schooling and to lead others to reflect upon the fundamental purposes that give life to and guide this important apostolate (Carr, 2000; Galetto, 2000; Jacobs, 2000a).

◦ The evolution of the NCEA's *Catholic Educational Leadership* Monograph Series...

The NCEA's *Catholic Educational Leadership* monograph series has evolved from an extended national conversation concerning this issue. Not only are the number of religious sisters and brothers and priests in school declining, the number of religious vocations is also declining. But, rather than bemoan this trend, the Catholic community must look forward to, prepare for, and celebrate the future that will be characterized by increased lay responsibility for many of the Church's temporal activities. Without doubt, if Catholic schools are to survive, the laity will have to respond to God's call and bear the responsibility for providing for the moral and intellectual formation of youth, as many already have (Schaub, 2000). But, if Catholic educational leaders are to fulfill their vocation and its concomitant responsibilities, these men and women will need a specialized formation in order to build upon the legacy bequeathed by their forebears (Jacobs, 1996).

Nationally, there have been many efforts to provide this type of formative training. The United States Catholic Conference has published a three-volume preparation program for future and neophyte principals, *Formation and Development for Catholic School Leaders*. Villanova University has sponsored the national satellite teleconference series, *Renewing the Heritage*, which brought together aspiring and practicing Catholic educational leaders with recognized experts from Catholic higher education. Several Catholic colleges and universities boast programs specially designed to train Catholic educational leaders. The University of San Francisco's Institute for Catholic Educational Leadership exemplifies how Catholic higher education can work to provide aspiring Catholic educational leaders the formation they need to lead the nation's Catholic schools. At the University of Notre Dame, the Alliance for Catholic Education prepares young Catholic adults to

teach in dioceses experiencing a shortage of qualified Catholic educators. Maybe, in the long run, the Alliance will provide a new stream of vocations to the Catholic educational apostolate and perhaps some Alliance graduates will become the next generation's Catholic educational leaders. Lastly, several of the nation's Catholic institutions of higher education have collaborated to publish *Catholic Education: A Journal of Inquiry and Practice*. After two decades of silence, once again there is a venue for thoughtful and extended scholarly as well as professional discourse about the issues and problems challenging U.S. Catholic education.

Yet, despite these advances, the challenge of forming those whom God calls to serve as Catholic educational leaders remains. These disciples deserve as much formative training as is possible without duplicating already existing institutional efforts and depleting scarce resources further.

◦ Who these monographs are intended for...

The NCEA's *Catholic Educational Leadership* monograph series is designed to supplement and extend currently existing efforts by providing access to literature integrating Catholic educational philosophy, theology, and history with the best available educational leadership theory and practice. Intended primarily for aspiring and practicing principals, the monograph series is also directed at other Catholic educational leaders: graduate students in Catholic educational leadership programs; superintendents; pastors and seminarians; and, Catholic educators, parents, as well as members of Catholic school boards.

For principals, each volume provides insight into the nature of educational purposing, albeit from a distinctively Catholic perspective. The variety of topics in the series presents a wide breadth of theoretical ideas and professional practices conveying how principals might lead their schools to preserve and perfect their Catholic identity.

For graduate students in Catholic educational leadership programs and aspiring principals in diocesan-sponsored training programs, each volume provides a compendium of philosophical, theological, and historical research describing the nature of educational leadership from a distinctively Catholic perspective. The bibliography identifies where graduate students and participants in diocesan-sponsored training programs may find primary sources so that they may put this valuable literature to practical use.

If the Catholic community is to provide formative training for educators in its schools, it is most likely that success will hinge largely upon the efforts of diocesan superintendents. As the chief educational officer of a diocese, each superintendent bears responsibility not only for the professional development of teachers and administrators staffing diocesan schools. The superintendent also bears responsibility for their

formative development as Catholic educators. Diocesan superintendents will find in the *Catholic Educational Leadership* monograph series an expansive array of ideas and topics that will not only challenge them to reflect upon how they exercise their leadership role but also how they might exercise that role by providing formative training for educators in diocesan schools.

Some pastors, particularly those who were ordained after the close of the Second Vatican Council, have not been exposed to Catholic educational thought and may feel uncomfortable, if not reluctant, to approach their congregations about educational issues (Convey, 2000). It must be asked: What could be of more importance to a pastor than the future of his congregation, that is, the children and young men and women who will grow into Catholic adulthood during the opening decades of the new millennium? In each volume, pastors and seminarians will discover provocative ideas intended to foster reflection upon how they might fulfill their pastoral responsibility to preach to their congregations about significant educational matters, whether or not the parish sponsors a Catholic school.

Finally, the NCEA's *Catholic Educational Leadership* monograph series endeavors to provide Catholic educators, parents, and members of Catholic school boards topical guides to stimulate reflection upon and discussion about the important educational responsibilities they bear. After having studied the contents of each volume, it is hoped that these individuals will be enabled to make better informed decisions about what they ought to do on behalf of the boys and girls and young men and women whom God has entrusted to their ministry. All too often, these important parental, Church, and civic responsibilities are relegated to public officials and nameless and faceless bureaucrats who have little or no acquaintance with or interest in enacting Catholic educational thought for the benefit of youth.

◦ Inter-Institutional collaboration on behalf of Catholic Education...

Through the collaborative efforts of the Department of Education and Human Services at Villanova University and the NCEA's Chief Administrators of Catholic Education Department (CACE), outstanding Catholic educational theorists are joining together in a long-range project to provide aspiring and practicing Catholic educational leaders literature to support their ministerial formation.

As series editor, Fr. Richard Jacobs, O.S.A., of Villanova University, is recruiting outstanding Catholic educators to develop reflective guides that will enable Catholic educational leaders to learn and to think about their important role in fostering school improvement, with a particular focus on their school's Catholic identity. His experience as a teacher and administrator in Catholic middle and secondary schools

as well as his work in Catholic higher education and as a consultant to Catholic dioceses and schools nationwide, have provided Fr. Jacobs the background to understand the formative needs of Catholic educational leaders and to translate those needs into successful programs.

Daniel F. Curtain, CACE Executive Director, is responsible for series supervision. In this role, Mr. Curtain works with Fr. Jacobs to oversee the development of each volume, ensuring that these publications are of practical significance for aspiring and practicing Catholic educational leaders. As an experienced expert in Catholic education, Mr. Curtain possesses the local and national perspective to oversee the development of a monograph series that will not duplicate but will enhance the professional publications, projects, and programs already functioning to form a new generation of Catholic educational leaders.

This inter-institutional collaborative effort on behalf of Catholic education is an important step forward. Bringing together representatives from Catholic higher education, a national Catholic educational organization, and seasoned Catholic educational leaders to develop a monograph series for aspiring and practicing Catholic educational leaders portends a good future. By sharing their diverse gifts on behalf of Catholic education, the Body of Christ will be enriched as Catholic educational thought is renewed through the formation of the next generation of Catholic educational leaders.

◦ Using the monographs...

Each volume published in the NCEA's *Catholic Educational Leadership* monograph series is not solely a scholarly reflection about the nature and purpose of Catholic educational leadership. While the substantive foundation of each volume is theoretical, the content provides aspiring and practicing Catholic school principals practical guidance about how they might think about their vocation to lead the community of the Catholic school as well as how they might engage in Catholic educational purposing by translating theory into practice. Each volume, then, is written in a style that includes practical applications and the text is formatted to provide reflective questions and activities along expanded outside margins to help readers to focus—in very practical ways—upon the theoretical ideas and concepts which the authors deem essential to Catholic educational leadership. Readers are urged to take notes and to write down their thoughts and ideas in the margins as they read each volume so that, as readers think about and plan to exercise Catholic educational leadership in the schools entrusted to their ministry, they can return to their jottings and apply them to the situations confronting them in actual practice.

Were readers to complete and reflect upon the questions and activities included in the margins as well as to engage in the practical activities spurred by each volume of the NCEA's *Catholic Educational*

Leadership monograph series, readers will find themselves better prepared to engage in Catholic educational purposing. Not only will readers possess a more comprehensive understanding about the nature of Catholic educational leadership. In addition, they will also have developed action plans for translating the philosophical, theological, and historical ideals of the Catholic educational heritage into actual practice in their schools. The content of each volume, then, is not a dogmatic pronouncement mandating what Catholic educational leaders must to do in their schools, as if the NCEA's *Catholic Educational Leadership* monograph series provides a "how to" cookbook of educational leadership recipes for principals to duplicate in Catholic schools. Rather, the philosophical, theological, and historical concepts included in each volume are intended to encourage a reflective practice perspective (Argyris & Schön, 1974; Beyer, 1991; Brubacher, Case, & Reagan, 1994; Dewey, 1910; Schön, 1991; Sergiovanni, 1986, 1995) that focuses directly upon what Catholic educational leadership involves and the principles upon which Catholic educational leadership should be exercised in the nation's Catholic schools.

While the decline of religious sisters and brothers and priests in schools can be viewed as a threat to the future of Catholic education, the interest expressed by lay men and women to follow in the footsteps of their forebears presents a tremendous resource and opportunity for the Catholic community. As the identity of the Catholic school is equated more with educational purposing than the fact of whether or not school's principal and teachers are religious sisters and brothers or priests, Catholic educational leaders can take advantage of the opportunity to form the new generation of lay Catholic educational leaders. Alongside Christ the Teacher, these devoted women and men will carry forward the purpose of Catholic education into the 21st century, just as their religious forebears did at the turn of the 20th century.

On the Solemnity of Mary, Mother of God
January 1, 2002

Richard Jacobs, O.S.A.
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Preface

Those who have served in recent years as principals in the nation's Catholic schools know the extent to which the issues of administration, leadership, and governance have been discussed and debated but have remained inadequately resolved, at least in terms of actual practice inside of schools is concerned. My experience suggests that much of the ensuing lack of understanding about these crucial issues has led to many unnecessary misunderstandings and fractured relationships in both parish and school settings.

Remember the early efforts to establish or revive school boards and parish councils? Roles and responsibilities among pastors, boards/councils, and principals oftentimes were neither clearly defined nor understood. In some instances, pastors simply told members of the parish school board "The school is your responsibility, so you make the decisions." And, in some settings, roles and responsibilities were so ambiguous that Catholic school board members failed to distinguish between their legitimate role in school governance and that of local public school boards, incorrectly presuming that they possessed authority to hire and terminate faculty members. This lack of clarity about roles and relationships had the effect of making Catholic school principals—and new principals, in particular—feel anxious and confused about the extent to which they could exercise authority.

Many studies during the past two decades have inquired into the principal's role and responsibilities, especially as principals influence and shape school culture and climate. In a recent review of this research, Sr. Mary Peter Traviss, OP, notes that there actually is little quantitative research inquiring into the issues of administration, leadership, and governance (2001, p. 99). The studies do, however, shed light upon important qualitative differences in administration, leadership, and governance between Catholic and public school principals, especially in terms of the autonomy in decision making that the Catholic school principals appear to possess. Traviss cites Bryk's finding that "a striking feature of [Catholic school principals'] responses is that [they] see themselves as having primary influence on all matters except for hiring their replacements" (p. 112). Even if Catholic school principals feel anxious and confused about the extent of their administration, leadership, and governance, perhaps they possess more authority than many may believe.

While the terms administration, leadership, and governance are very much evident in the research literature, the term "authority" is notable by its absence. Furthermore, while graduate students enrolled in a typical educational leadership program will discover the concepts and skills associated with effective administration, leadership, and governance permeating the curriculum, these students typically will not encounter the concept of authority and the tools associated with its exercise. Once again, this is a notable absence because the authority and

its exercise is intimately related to effective administration, leadership, and governance.

For Catholic school principals, the absence of substantive discourse about authority and scholarly inquiry into its exercise raises an important, if not crucial, question for their administration, leadership, and governance. Namely: What is the Catholic school principal's authority and how does this relate to decision making inside of a Catholic school?

Authority and Decision Making in Catholic Schools responds directly to that question. This newest addition to the *NCEA's Catholic Educational Leadership Monograph Series* provides experienced and aspiring Catholic school principals a philosophical and theological rationale for authority and its exercise inside of Catholic schools. Building upon this rationale, this volume then offers practical tools, suggestions, and challenges about how experienced and aspiring Catholic school principals might exercise authority successfully as they lead their school communities forward in the decision-making process. This volume is well grounded in Vatican II theology, offering experienced and aspiring Catholic educational leaders insights that will enhance their ministry in the Church's educational apostolate.

Sr. Lourdes Sheehan, RSM
Associate General Secretary
United States Catholic Conference of Bishops

Reference:

Traviss, M. P. (2001). Research on administration, leadership, and governance. In T. C. Hunt, E. A. Joseph, & R. J. Nuzzi, *Handbook of research on Catholic education* (pp. 99-124). Westport, CT: Greenwood Press.

Introduction

Early one hot and steamy August morning in Philadelphia, my attention was drawn to an American Federation of Teachers (AFT) radio advertisement that decried "school managers" and the "old-style, top-down managerial bureaucracy." Detailing how this model of school organization makes it difficult, if not impossible, for teachers to educate youth in the nation's public schools, the narrator proposed a solution, namely, to give teachers authority to make decisions about the school management issues directly impacting their classrooms, in particular, decisions about scheduling, budgeting, and curriculum. If teachers were given this authority, the advertisement implied, school improvement would surely follow.[1]

Authority is one of those equivocal concepts Gallie (1968) terms "essentially contested" because even though the parties engaged in an argument use the identical word, each invokes it in a different way to advance a parochial agenda. The goal of the contest, then, is to define the concept's true meaning by making that definition normative within the community. In the AFT radio advertisement, for example, almost every teacher and administrator believes that authority is relevant to improving the nation's schools. But, for its part, the AFT equates "authority" with "power," implying that principals (the "school managers") wield authority in powerful ways that do not promote effective teaching and learning inside the nation's classrooms.

In a democratic republic like the United States of America, what is the principal's legitimate authority and what does this mean for those women and men who lead the nation's Catholic schools?

Sergiovanni (1992) provides a helpful vantage to offer a reasoned response, asserting that functional skills, though important, provide the foundation for something more substantive, that is, educational leadership. He maintains that in addition to functional skills, principals also need to be conversant with the symbolic as well as the cultural dimensions of schooling if principals are to lead schools to fulfill their important societal purpose. "Technical, human, and educational forces of leadership—brought together in an effort to promote and maintain quality schooling—provide the critical mass needed for basic school competence," he writes. "A shortage in any of the three forces upsets this critical mass, and less effective schooling is likely to occur." But, Sergiovanni adds,

> Studies of excellence in organizations suggest that despite the link between technical, human, and educational aspects of leadership and basic competence, the presence of the three does not guarantee excellence. Excellent organizations, schools among them, are characterized by their leadership qualities represented by symbolic and cultural forces of leadership. (1995, p. 87)

Rather than discoursing about the functional skills identified by scholars as the bedrock of good school administration and available in many excellent textbooks and journals, *Authority and Decision Making in Catholic Schools* takes Sergiovanni's cue to explore the Catholic educational leader's authority from a cultural vantage. And so, this volume accords primary consideration to the principles of democracy, Scripture, and Church teaching and reflects upon what these imply for Catholic educational leaders.

Chapter One uses Simon's (1993) philosophy of democratic governance as an analytic framework to characterize the substantive nature of Catholic educational leadership in building more democratic school communities. This chapter also considers the foundation of authority as it can be expressed through two functions, namely, authority as "paternal" and "maternal." As the words connote, authority and its exercise is steeped in an "ethic of care" which denotes the virtue of charity. Building on this foundation, Chapter Two describes authority and its exercise in five attributes, namely, authority as substitutional, pedagogical, practical, essential, and humble. These attributes build upon the ethic of care as Catholic educational leaders give fuller expression to the "ethic of service" within their school communities. Viewing these two chapters as a conceptual unit, they offer a philosophical rationale that principals can use to contemplate their legitimate authority in Catholic school governance.

And yet, this philosophical rationale does not grapple with the religious issues that demarcate the exercise of authority by Catholic educational leaders from their colleagues in secular schools. Chapter Three provides for this lacuna by directing the reader's attention to the basic text for Catholic educational leadership practice, the canon of Scripture. Three scenes from the Gospel of Matthew focus this discussion upon some of the religious issues associated with authority and its exercise from a distinctively Christian worldview.

These three chapters provide Catholic educational leaders a broad philosophical and theological rationale concerning the concept of authority and its exercise in the nation's Catholic schools. These schools have, as their basic charter, a secular intent—the intellectual formation of youth capable of exercising their rights and responsibilities as mature citizens of a representative democratic republic, or as St. Augustine (1950) would say, for the "City of Man." At the same time, these schools also have a religious intent—the moral formation of youth capable of extending God's reign or, as St. Augustine would say, for building the "City of God."

The next two chapters turn to very practical matters. Chapter Four considers three tools Catholic educational leaders can use to integrate this philosophical and theological rationale with their school's decision-making processes. And, Chapter Five responds to four ques-

tions that Catholic educational leaders have raised when they have reflected upon these matters.

Chapter Six integrates all that precedes into a comprehensive vision of Catholic educational leadership practice. This vision gives the exercise of authority the focal prominence it is due, especially as Catholic educational leaders devote themselves to building democratic school communities that also bring their Catholic identity to bear through "communion-causing conversations" (Simon, 1993, p. 66) among various stakeholders.

This vision for authority and its exercise can assist Catholic educational leaders to improve the schools entrusted to their administration. These women and men will do so not solely with the goal of increasing academic achievement, the outcome advocated by the AFT radio advertisement. No, they will do so with an abiding consciousness that the exercise of authority discovers its origins in a "communion-causing" spirituality that aims at constructing a solid foundation for a matter of far greater significance than student scores on standardized tests, important as those are. Directing their attention beyond school management and toward cultural leadership, these Catholic educational leaders will exercise authority to ensure that every member of the Catholic school community engages in its decision-making processes, thus fostering the conditions wherein the school's stakeholders translate the school's secular and religious purpose, enshrined in a mission statement, into a living reality.

This is why authority and its exercise is so crucial. Not only does it enable the school's stakeholders to enkindle in youth the fundamental principles of democracy associated with mature, adult citizenship in the City of Man. But, more importantly, because this exercise of authority ensures that the ethic of care complements ethic of service and that the virtues of justice, mercy, and prudence characterize the school's decision-making processes, communion-causing conversations among the school's stakeholders will make the school's Catholic identity less of an abstract ideal and more of a living reality, one that prepares youth for eternal citizenship in the City of God.

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[1] This advertisement aired in Philadelphia on KYW (1060 am), August 3, 1999.

PART I: Authority and its exercise: A philosophical rationale

Chapter 1

One of the most daunting challenges principals confront almost daily involves adjudicating objective organizational needs, for example, what the school's secular and religious purpose dictates, and what a community of diverse stakeholders expect of the school.

Successful principals deftly balance these conflicting desires over the course of weeks, months, and years by fostering the conditions that make it possible for schools to fulfill their purpose. Failure in this regard results when one fails to engage in principle-centered decision making. And, unless the philosophical issue implicit in the challenge to balance objective institutional needs with subjective personal interests is addressed, it is unlikely that schools will fulfill their purpose.

That philosophical issue is *authority*. And, the question principals need to address is how they can exercise authority so that their schools will fulfill their purpose given the diverse group of people whose lives intersect and sometimes collide inside of schools.

Authority and its exercise: a philosophical rationale

The first two chapters of *Authority and Decision Making in Catholic Schools* introduce the concept of authority and its exercise in democratic communities. These chapters explore how principals can exercise authority and foster the conditions of democratic self-governance wherein the common good transcends self-interest without trampling upon individuals and groups and their competing self-interests. Chapter One develops a philosophical foundation for authority, considering how deficiencies necessitate authority and its exercise, particularly in its paternal and maternal functions. Chapter Two builds upon this foundation, discussing how an appropriate exercise of authority manifests itself in five attributes, namely, authority as substitutional, pedagogical, practical, essential, and humble. These two chapters provide a philosophical rationale for principals to understand what authority is, in general, and what its exercise would look like in a democratic school community, in particular.

Many of the ideas discussed in Chapters One and Two originate in the thought of Yves Simon (1903-1961), the philosopher who charted a conceptual pathway for the exercise of authority in a democratic society, that political system built upon the inalienable rights of citizens. Simon argues that authority and inalienable rights are not antagonistic because democracy implies citizens attentive to, yet restrained by, that which transcends individual self-interest, namely, the common good. But, to achieve this delicate balance, Simon asserts, individual citizens and groups possessing diverging self-interests must be mature and willing to cooperate with one another. Some of the other ideas presented in these two chapters, as well as their application to Catholic educational leadership practice, extend beyond Simon's provocative insights in light

Jot down how you would define "authority" in your leadership role:

Cite three ways you exercise this authority as a Catholic educational leader:

1. _____
2. _____
3. _____

Identify three prominent deficiencies you observe in faculty members that interfere with your success as a Catholic educational leader:

1. _____
2. _____
3. _____

What is required of you if you are to lead others to overcome these deficiencies?

of questions, challenges, and criticisms raised in the decades following Simon's death.

◦ The foundation of authority: "the ethic of care"

Simon initiates his discussion about authority noting that "the issue of authority, just as much as the related issue of freedom, is one plagued by the kind of confusion that intractable emotions cause and entertain" (1993, p. 7). Part of this confusion is traceable to polemics that ensue soon after someone exercises authority. Invariably, an individual or group pits this exercise of authority against liberty, likening the exercise of authority to rule by an absolutist monarch or a tyrannical anarchist with the concomitant exploitation of the weak and powerless or the downtrodden and disenfranchised. In a democracy, such charges are akin to being labeled a traitor. And so, amidst all of the charges and counter-charges, discourse about authority and its exercise ebbs as contending parties fortify themselves for protracted conflict.

But, authority—which restrains the human power of will—and liberty—which unbridles the human power of will—need not be antagonistic. Consider how teachers oftentimes assert the concept of liberty to justify dissent and to deny a principal's claim to loyalty or obedience. And yet, just as absolutism is heresy in a democracy, so too is stubborn attachment to whim, ideology, doctrine, or entrenched tradition. Both are extreme positions that may be nothing more than clever rouses to avoid coming to terms with authority and its exercise.

This chapter examines Simon's notions in order to construct a philosophical foundation that supports authority and its exercise in Catholic schools. In particular, this chapter examines how the exercise of authority as "paternal" and "maternal" gives expression to the "ethic of care."

◦ overcoming deficiencies

Simon's excursus begins with "a radical mental experiment," inviting his readers to envision a home where children are subject to no external authority. Would these children mature into fully-functioning, self-governing, and responsible adults? More than likely not, Simon believes. But, why not? "It is desirable," Simon notes, "that children, even very young ones, should be trained in self-government; but, unless children, even big ones, are governed to some extent by persons possessed with more mature intellects, stronger wills, and wider experience, they cannot survive" (1993, p. 8). Golding's (1959) *Lord of the Flies* offers a glimpse into what Simon fears, namely, the situation where youth are subject to no authority, save their self-interests.

If the survival and flourishing—indeed, the maturing—of youth requires external governance to teach them how to be self-governing, does this not contradict the idea of self-governance and, ultimately,

quash self-interest? Is this not subjecting youth to—and, worse yet, indoctrinating them into—a governing ideology? Not necessarily. Simon notes: "A child needs directions because he is not able to take care of *himself*, i.e., to direct himself toward his own preservation and perfection. Thus, apart from all considerations of social good or common good, authority is needed for the survival and development of the immature person" (1993, p. 8). Precisely because the more mature possess the capacity to direct those whom they govern toward what is in their true self-interest (i.e., what is in their *proper* good), the more mature must exercise authority if the less mature are to mature and become capable of self-governance.

Extending Simon's mental experiment to include terrain familiar to educators, is it possible to conceive of a school where students and teachers are subject to no external authority? Aronowitz and Giroux (1991) have conceived of just such a school. More likely than not, however, it is probable that this school will not fulfill its purpose.

But, it must be asked, why *must* this be so?

Simon would argue that this school must fail because many of its members are immature, acting exclusively in their self-interests. Because of this deficiency, the more mature must govern and, through this intervention, enable the less mature to hone their powers of intellect and will and so, to become capable of acting in accord with the common good. In this way, they become self-governing.

Self-governance, then, is not something that emerges naturally, as Rousseau argues in *Emile* (1962). Instead, the pathway toward democratic self-governance requires an individual or group to exercise authority in the name and place of others who do not yet possess sufficient maturity to be self-governing. That is, a deficiency in the natural order of the school mandates authority and its exercise. In this community, the mature reckon with the immature and render decisions that direct the immature toward greater maturity. As in a home where parents exercise authority "inasmuch as and in so far as the child is *unable* to take care of himself" (Simon, 1993, p. 8), so too, in a school, teachers exercise authority in order to educate students because they are yet incapable of educating themselves. Likewise, principals exercise authority by channeling the talents and energies of teachers and students into more positive and productive ends, which is precisely what schools exist to accomplish. This is not anti-democratic authoritarianism but, rather, reasoned action directed at fostering democratic sentiments in order to effectuate self-governance.

In light of Simon's reflections, describe what the exercise of authority endeavors to achieve:

◦ authority as paternal: the mind of authority

Simon calls the exercise of authority "paternal" because a mature individual "substitutes his mature judgment and will for the judgment and will of the child, which are still immature" (1993, p. 8). Yet, what

motivates the exercise of authority in its paternal function—and this crucial point must neither be overlooked nor its effect be underestimated—is that more mature individuals are expressing their care for the less mature. In fact, the more mature care enough that they sacrifice various self-interests and accede to what the common good requires of them if they are to nurture the less mature.

The Latin root of the word paternal, *pater*—that is, father—illuminates this pivotal function, especially as authority can be exercised in democratic school communities. The exercise of paternal authority, evidenced in *care for the common good*, does not tolerate individual or group self-interests to trample wantonly upon the school's purpose. Indeed, paternal connotes a predominantly masculine characteristic, namely, brute strength. But this is not a demonstration of physical force as it is strength, vigor, resolve, and tenacity, all rooted in a significant cause or purpose that spurs individuals to act courageously. Women and men exercise paternal authority when they direct their brute strength toward activities advancing high causes or purposes. In addition—and precisely because of this attribute—individuals exercise paternal authority when they uphold and defend cherished ideals as right and proper and do not cower in the face of a maelstrom of opposition. In short, paternal authority expresses the ethic of care as women and men uphold the common good so that self-interest neither takes precedence to nor impedes the common good. They "add value" to the community by standing *for* something (Sergiovanni, 1991, pp. 14-29).

The exercise of paternal authority also conjures up images of "potency" or "power," for example, the ability to get things done and to achieve things of enduring value. These images illuminate the moral rightness of what ought to be and denote strength of character and firmness of resolve. This potency enables individuals and groups to leave the comfortable status quo behind, to forage about in alien territory and, ultimately, to embrace what is of greater personal and communal benefit. The exercise of paternal authority, then, is that potent force which enables women and men to challenge the community's members to allow a compelling vision to transcend their self-interests and to engage in an enterprise of immense worth and value. That enterprise is the community's purpose, a vision more significant and enduring than any individual or group. Thus, people who exercise paternal authority are passionate because this vision of moral rightness motivates them to commit their energies and talents toward bringing that vision to fruition (Vaill, 1986, 1989).

The exercise of paternal authority does not conjure up images of weak, flaccid, and indeterminate people devoid of moral backbone who "go with the flow." Instead, the exercise of paternal authority conjures up images of women and men who preserve, support, and protect what is paramount, namely, those cherished values and aspirations that ani-

Contrast these positive images of "paternal authority" with "paternalism." Paternalism endeavors to:

1. _____
2. _____
3. _____

mate families, friendships, religious, fraternal, or ethnic groups, as well as organizations, societies, and nations. While this exercise of authority may test the tide of public opinion, it neither hosts focus groups nor conducts public opinion polls to determine the standard for making decisions in matters affecting the community's well being. No, the exercise of paternal authority operates in the opposite direction: it first identifies the purpose animating the community, then assesses what is transpiring against this purpose, and lastly, defends and upholds this purpose in the decision-making process.

Because the virtue of justice is at the root of the exercise of paternal authority, let there be no mistake about it: Authority as *paternal* is not synonymous with *paternalism*. The former reflects a fundamental commitment to a moral purpose, one transcending space, time, and history. It contributes to and advances the common good. Paternal authority does not squelch dissent but endeavors to derive consensus—albeit an imperfect consensus—moving the community incrementally to embrace more fully its purpose. While children naturally look to their fathers to provide this standard (and sometimes fear the exercise of paternal authority), this natural inclination does not mean *ipso facto* that the exercise of paternal authority is limited to the male gender. Quite the contrary! In a democracy, every citizen—whether female or male—can exercise paternal authority. What is required is the requisite maturity and courage to uphold the common good in the face of competing self-interests.

Paternalism, on the other hand, is concerned solely with advancing one's self-interest. Sennett notes this difference stating that "paternalistic authorities hold out a false love to their subjects. False because the leader cares for these subjects only insofar as it serves his interest....There is a promise of nurturance made in paternalistic ideologies, and the essential quality of nurturance is denied: that one's care will make another person grow stronger" (1980, p. 82). Paternalism does not express the ethic of care for the common good or the individual. Instead, paternalism expresses a selfish and perniciously utilitarian intent that values people only insofar as they provide for one's whims.

Thus, the exercise of paternal authority does not direct its focus upon the individuals and groups who comprise the community. As Simon notes, "let it be observed that the proper good with which paternal authority is concerned is not necessarily individual....[J]ust as an individual may need to be directed in the pursuit of his individual good, so a community may be unable to attain its own common good without guidance" (1993, pp. 10-11). In its paternal function, authority accords primary emphasis to the common good. It challenges individuals and groups to be accountable in light of the common good by asserting a prior claim to loyalty and obedience. This exercise of paternal authority—"the *mind* of authority"—gives expression to the ethic of care as

Describe a situation where you wanted to be paternalistic:

Identify three challenges confronting you in that situation:

1.
2.
3.

How might you have exercised paternal authority?

women and men use their brute strength to express the "humane value of power" (Sennett, 1980, p. 82). The virtue of justice supports this exercise of authority as self-interest and the common good collide, as they inevitably will in any vibrant democratic community.

Catholic educational leaders who exercise authority in its paternal function, then, are strong, firm, and resolute. They are as unflappable as they are dogged. For them, the secular and religious purpose for which the school exists provides the authentic standard by which the school community makes its decisions. Fidelity to this purpose requires sufficiently mature people who possess the potency and power to uphold this standard, especially when arbitrating conflicting self-interests as they inevitably arise. To maintain this delicate balance, Catholic educational leaders who exercise authority in its paternal function do not recoil from conflict as the common good and self-interest collide. Rather, they use conflict to broker a broader majoritarian consensus conversant with the school's purpose. Furthermore, the virtue of justice guides the decision-making process as these Catholic educational leaders create the conditions wherein contending individuals and groups embrace more fully the school's purpose as their own.

◦ authority as maternal: the heart of authority

Simon did not provide a complement to paternal authority, a deficiency brought to my attention during a presentation of Simon's notions to a group of Catholic educational leaders. One participant politely inquired how Simon might have characterized authority in its maternal function. While she appreciated the notion that authority is paternal in one of its functions—and found Simon's speculations particularly compelling because they facilitated understanding some of the difficulties she experienced in her role—this participant also wondered what a feminist perspective would offer. I admitted that I had not considered this topic and, as I was interested in developing Simon's thought into a more comprehensive vision of authority and its exercise for Catholic educational leaders, we might think together about this matter.

To spur discussion, I wondered aloud why it was that whenever I got into trouble at school, I preferred that my mother rather than my father deal with the disaster I had created. I also related a couple of vignettes from my tenure as a principal about a math teacher who, whenever a student failed to complete a homework assignment, would halt class and drag the offending student into my office. The teacher would then have the student use my telephone to call his or her parents to explain the problem. If the offender was a boy, the teacher instructed him to call his father; if the offender was a girl, she was instructed to call her mother. After several episodes, I asked the math teacher why she differentiated between the genders, to which she responded: "Every-

body knows that fathers get things done with their sons and mothers get things done with their daughters. I'm not going to have a boy sweet talk his mother. And I'm certainly not going to have some teary-eyed girl plead with her father. I want them to do their homework!"

Relating these vignettes to their own experiences, some of the Catholic educational leaders pointed out the obvious reasons why people—like this math teacher—unconsciously differentiate between the genders. The most prominent reason asserted was to apply the minimum amount of "fear of force" necessary to achieve one's objective. I then suggested that the group juxtapose this paternal image and the virtue of justice to a maternal image. "How," I asked, "might authority in its maternal function illuminate the virtue of mercy?"

Organizations—including schools—are aggregates of individuals and groups, each possessing and motivated by self-interest. For some, an organization embodies a purpose that makes participation in the organization a means to express one's self-interest. For others, the same organization provides a venue to utilize one's talents and expertise for gainful purposes that make it possible to achieve other self-interests.

When individuals and groups in organizations pursue their self-interests blindly or selfishly, they may find themselves unwittingly scheming to effect their will, placing self-interest before the common good and using power to effect desired outcomes. In organizations where such behavior is rife, women and men will engage in political battles to secure for themselves and their allies the greatest share of the organization's finite resources, all the while directing their energies toward fulfilling self-interest rather than bringing the organization's purpose to fulfillment. Sadly, daily life in this organization resembles an unruly streetfight more than it does an arena wherein people negotiate and re-negotiate conflicting self-interests in light of the common good (Bolman & Deal, 1997, pp. 194-211).

The exercise of authority in its *maternal* function, then, represents the reverse side of the ethic of care, giving appropriate emphasis to *care for individuals and groups*, where the virtue of mercy tempers the sometimes strict, blind, calculating, and harsh requirements of justice. The Latin root of maternal—*mater*—illuminates this function. As much as paternal authority represents the masculine attributes of brute strength and resolve, so maternal authority represents the feminine attributes of gentleness and compassion. One expresses these qualities through an attentive, nurturing, and supportive character, one that exudes an abiding interest in and care for individuals and groups, each possessing strengths and limitations, needs and interests, as well as motives and ambitions. In short, maternal authority upholds the dignity of individuals and groups as this exercise of authority ensures that the common good does not trample wantonly upon individual or group self-interest.

Identify a situation where you differentiated between the genders:

What rationale did you use to justify your decision?

Describe a situation where you wanted to exercise paternal authority but found yourself needing to exercise maternal authority:

Identify the clues that challenged you to alter your approach:

1.
2.
3.

What did you learn about leadership from this situation?

Gentleness and compassion imply a second virtue that impacts the decision-making process, namely, the virtue of mercy. That is, ordinary interactions provide opportunities through which members of a community—whether female or male—promote greater maturity by being merciful, especially as they nurture and support other individuals and groups whose immaturity leads them to seek what is solely in their self-interest. While this may lead some to conclude falsely that individuals and groups can bully into submission one who exercises maternal authority because authority in its maternal function takes into account and may well exhibit a preference for individuals and groups, maternal authority does not cast aside prior claims for loyalty and obedience. How often, for example, has a principal said to a teacher, "I understand your feelings. I know you don't want to do this. But you need to realize your responsibility. Would you do it, for me? Please?"

Just as paternal authority upholds the virtue of justice, so too, maternal authority upholds the virtue of mercy. Out of a profound and abiding respect for individuals and groups, both women and men exercise maternal authority as they recognize that human beings are complex characters, oftentimes immature beings, who need competent direction. These women and men also recognize that selfish self-interest and the judgments rendered according to this standard can coalesce in rather volatile ways to engender interpersonal tensions that become evident in organizational dysfunction. Thus, women and men who exercise maternal authority understand and respect the imperfect nature of their fellow human beings, all the while allowing mercy to temper the strict demands of justice so that individuals and groups will mature. This indicates how the exercise of maternal authority represents "the *heart* of authority."

Catholic educational leaders who exercise maternal authority do not neglect the common good by focusing exclusively upon individuals or groups and their various self-interests. Rather, these women and men act to effect the common good by giving appropriate emphasis to fostering the pre-requisite maturity in individuals and groups upon which the common good is constructed. Because mercy motivates Catholic educational leaders who exercise maternal authority, they are first and foremost gentle and compassionate and, most importantly, capable of extending forgiveness when individuals and groups fail to act as mature human beings do. Harsh words of condemnation—as justice might dictate—do not express maternal authority. Rather, as Catholic educational leaders invoke gentle words of compassion—as mercy dictates—they give authentic expression to the exercise of authority in its maternal function.

◦ authority as an exercise of the mind and heart: the coin of democratic decision making

Fate has not decreed that discourse about authority and its exercise devolve into heated polemics pitting authoritarianism against liberation. As Simon (1993) notes, authority is necessary because humans are imperfect (or, as he describes it, immature) beings who naturally prioritize self-interest rather than accede to what the common good requires. Because self-interest motivates, the exercise of authority rectifies this deficiency. Were this deficiency—an immaturity—not provided for, individuals who act solely in accord with self-interest would become isolated and, worse yet, alienated. Cynicism would then displace optimism as individuals and groups would believe that others, who act solely according to the dictates of self-interest, do not really care about anyone other than themselves. But, as Barnard noted decades ago, the "essential need of the individual is association, and that requires local activity or immediate interaction between individuals. Without it the man is lost" (1968, p. 119). To associate meaningfully with others requires personal and interpersonal maturity. And, for an organization like a school to flourish, decisions must be made, especially when the requirements of the common good collide with individual and group self-interests.

In the context of this discussion about the foundation of authority having two functions, the exercise of authority in its paternal and maternal functions might be likened to the "coin of decision making" (Figure 1, p. 14). Each side of this coin bears a unique imprint. On one side, paternal authority—the mind of authority—gives appropriate consideration to the common good. On the other side, maternal authority—the heart of authority—gives appropriate consideration to individuals and groups.

The exercise of authority, however, is not simply a matter of a "toss of the coin" to arrive at a conclusion about whether the common good or self-interest should prevail. As Simon's insights into the paternal function of authority make clear, it is important for Catholic educational leaders to keep in mind what the common good requires as they negotiate the inevitable tensions arising as people in schools endeavor to effect their self-interests. At the same time, it must not be forgotten that individuals and groups participate in cooperative ventures precisely because people are incapable of effecting their self-interest without the assistance of others. That is, through the pooling of the talent and energy made available in the cooperative venture called "organization" (Barnard, 1968), the common good and self-interest can both flourish.

Identify individuals and/or groups in your school community whose attitudes indicate a focus upon self-interest that has led to isolation and cynicism:

1. _____
2. _____
3. _____

Describe the source of these attitudes:

_____

_____

_____

_____

What do you believe this situation requires of a Catholic educational leader?

_____

_____

_____

_____

Figure 1.
The philosophical foundation of authority and its exercise

Authority and its exercise rest upon the "ethic of care"—the virtue of charity—and is given its fullest expression in the paternal and maternal functions of authority.

1. ***paternal***: the ***mind*** of authority
   - the function of authority as it endeavors to enact the virtue of justice through concrete decisions
   - focuses upon objective factors (e.g., truth as well as individual and group responsibility)
   - requires honesty and fortitude to engender maturity in others
   - is vigilant to apply the ethic of care in concrete decisions, for example, as individual and group self-interests threaten to trample upon the common good

2. ***maternal:*** the ***heart*** of authority
   - the function of authority as it strives to enact the virtue of mercy through concrete decisions
   - focuses upon subjective factors (e.g., the nature of human beings as imperfect creatures who fail)
   - requires understanding and compassion to promote maturity in others
   - is vigilant to apply the ethic of care in concrete decisions, for example, as the common good threatens to trample upon self-interest

These two functions of authority might be likened to the "coin of decision making." That is, paternal and maternal authority function in different, yet complimentary ways to inform decision making. Good decisions are not "correct" in every context nor are bad decisions "incorrect" in every context. Rather, good decisions give tangible expression to the virtue of charity, as decisions balance the what the mind (justice) and the heart (mercy) dictate ought to be done in a particular context if one is to engender maturity in others.

adapted from: Simon, Y. R. (1993). *Philosophy of democratic governance.* Notre Dame, IN: University of Notre Dame Press.

Inside of schools, individuals and groups left solely to their down devices are incapable—that is, deficient due to various immaturities—to rein in self-interest. But, as the more mature uphold the purpose

motivating individuals and groups to cooperate with one another, the common good is accorded the respect it is due and excessive self-interest is bridled. To achieve this delicate balance, justice requires that Catholic educational leaders uphold and promote the school's purpose against any assault motivated by selfish self-interest.

However, there is a second imprint on the coin of decision making that Catholic educational leaders cannot neglect.

Maternal authority reminds those who make decisions that human beings, imperfect (or, immature) as they are, also need to be attentive to a second virtue. It is not enough that justice reign, especially if this denotes upholding an organization's purpose in decisions that trample upon and abrogate self-interest, thereby debasing individuals and groups and reducing them to the status of organizational "pawns" (de Charms, 1968, p. 274). Upholding the virtue of mercy in the decision-making process—through gentleness and compassion—is equally crucial. When women and men experience others who genuinely care for them, appreciate their point of view, and function as advocates interested in what is truly in the others' self-interests, people in organizations gradually learn to trust one another and to allow the common good to transcend selfish self-interest. Thus, as the mature exercise authority by being attentive, nurturing, and supportive of the less mature, the mature foster conditions that enable individuals and groups to mature. This happens as the immature learn through their errors how to cooperate in entities that are larger and persist longer than any individual or group.

In light of the "ethic of care," describe what "leadership maturity" requires of you:

The metaphor of coin of decision making bespeaks the two dimensions comprising the ethic of care. Paternal and maternal authority express the care that people can have for their organization's purpose as well as for the individuals and groups who populate an organization. At the same time, this metaphor does not suggest that organizational decision making is simply a toss of the coin. No, as Aristotle notes in the *Nicomachean Ethics* (1958), the ethic of care presumes sufficient maturity so that citizens may discern a "Golden Mean," that is, what the virtues of justice and mercy dictate in concrete situations.

Graduates of schools who are capable of adjudicating the rigorous demands of justice—the mind of authority—and balancing these demands with gentleness, sympathy, and compassion—the heart of authority—offer great hope that the civic community and its members can be perfected. In contrast, cynical and isolated citizens, those who act in accord with selfish self-interest in the false belief that everyone else does the same, offer the civic community little or no hope. The place where youth learn these lessons is, first, from their parents at home and, second, from parents and educators in schools who make decisions conversant with both sides of the coin of decision making. Using their minds and hearts to enact what the virtues of justice and mercy dictate

in concrete situations, these mature adults render decisions based not upon whim or caprice but upon a principled philosophical foundation.

This outcome doesn't simply occur, however. In Catholic schools, it hinges upon Catholic educational leaders. These women and men possess a vision of authority and its exercise. They are capable of fostering a school culture wherein teachers exercise paternal and material authority for the betterment of the entire school community.

Chapter 2

Chapter One sketched two functions of authority, suggesting that those who govern in a democracy cultivate the conditions that uphold and promote the common good without trampling upon individual and group self-interest. This outcome results as decision-making processes provide not just for survival and growth but, more importantly, for the maturation of members who, as of yet, lack sufficient maturity to engage in self-governance. While this lack of maturity may owe its origins to a host of factors, it is likely that, absent authority and its exercise in the decision-making process, citizens will attain neither greater maturity nor will the common good thrive. In a democratic community, then, the lust for power does not motivate the exercise of authority, for example, as one dictates what others must do. Instead, the ethic of care—and the virtue of charity—provides the normative foundation animating the exercise of authority.

The attributes of authority: the "ethic of service"

Chapter Two describes five attributes that give fuller expression to authority and its exercise in schools intended to promote democratic dispositions (Benjamin, McDonnell & Timpane, 2000; White, 1996). While Simon (1993) posits four attributes (authority as substitutional, pedagogical, practical, and essential), this chapter adds a fifth attribute, authority as humble. Taken in aggregate, these five attributes express the "ethic of service"—the complement of the ethic of care—by which Catholic educational leaders exercise authority in democratic school communities (Figure 2, p. 18). The purpose for exploring these attributes is to assist Catholic educational leaders to envision how they might exercise authority in Catholic schools and foster democratic self-governance without becoming unwittingly ensnared in two very undemocratic traps, monarchy or anarchy.

◦ authority as substitutional

Because of various deficiencies, "authority is needed for the survival and development of the immature person" (Simon, 1993, p. 8) and authority is effective as the immature overcome their deficiencies and develop the maturity required to be self-governing. The immature do so as the exercise of authority challenges them to bring their subjective self-interests and objective responsibility for common good into an appropriate balance. Mature citizens, then, render authority unnecessary, at least in its paternal and maternal functions.

In this sense, authority is *substitutional* and is not constitutive of a democratic community (Simon, 1993, p. 8). Authority is necessary only because citizens are incapable of remediating for their various deficiencies and, if the mature did not substitute authority for the immature, they would be left to rely solely on their own devices and the community may well suffer.

Figure 2.
The attributes associated with the exercise of authority in a democratic community.

The philosophical foundation of authority, expressed in its paternal and maternal functions, has five attributes:

1. ***substitutional*** ... the developmental order of nature mandates authority; in its exercise, authority provides for any lack of immaturity in the individuals and groups comprising the community
2. ***pedagogical*** ..... authority provides instruction to the less mature in self-governance and, thus, aims at its dissolution
3. ***practical*** ..... authority expresses itself in reasoned judgments which bring principles ("what ought to be") into dialogue facts ("what is")
4. ***essential*** ..... out of the many potential goods that can be sought, authority forges unity of purpose
5. ***humble*** ..... since every human being is fallible and stands in need of understanding, correction, and forgiveness, authority seeks correction when it errs

These five attributes represent the "ethic of service" by which individuals exercise authority and lead the members of the community to exercise their authority both individually and collectively.

adapted from: Simon, Y. R. (1993). *Philosophy of democratic governance.* Notre Dame, IN: University of Notre Dame Press.

And so the truth is that students and teachers in schools oftentimes do not yet possess sufficiently mature intellects, strength of will, and/or breadth of background and experience to attain personal and/or professional maturity. These deficiencies increase the probability that students and teachers will act solely in their self-interests and that communities like schools will be less likely to fulfill their purpose. Authority is needed to substitute for these deficiencies.

The concept of deficiency—which Simon identifies as "immaturity"—is not a fixed quantity but, rather, admits of degrees, signifying "the lack of a perfection that a subject should possess in order to satisfy full the demands of its nature." A deficiency, however, "is not necessarily an evil, since a nature subject to growth normally goes through a period of achievement" (Simon, 1993, p. 8).

Catholic educational leaders exercise substitutional authority in Catholic schools, for example, when they function in the role of instruc-

tional leader. The "learning to teach" literature provides a helpful orientation for considering this notion.

Since the early 1970s, educational researchers have moved beyond strictly empirical analyses of teachers' skills and dispositions to investigate a far more complex phenomenon, namely, how and where teachers "learn to teach." An early advocate of this line of inquiry, Berliner (1986) was the first to engage in systematic inquiry, asking: "What do expert teachers know?" and "How do they acquire this knowledge?" Invoking Simon's terminology, principals in the role of instructional leader would ask: "What deficiencies are present in my teachers?" and "How might I substitute authority to provide for these deficiencies in order that my teachers will mature personally and professionally and, ultimately, become self-governing?"

Carter (1990) summarized the body of learning to teach research, suggesting that learning to teach is based on a knowledge conception of teaching directly related to classroom performance. "Professional" knowledge is not the formal subject-matter knowledge or procedural rules that guide what teachers do, commonly taught in preservice courses. Instead, teachers acquire professional knowledge as they struggle at teaching, that is, as they hone their pedagogical skills by reflecting upon and aiming to refine classroom practice. Expert teachers—invoking Simon's language, *mature* teachers—process multiple bits and pieces of information imported from the classroom environment. Attending to these cues, mature teachers formulate plans, make decisions, and evaluate alternative courses of action. This refined ability demarcates mature teachers from their immature colleagues who as of yet have not learned how to teach. Note, too, that maturity does not necessarily correlate with length of professional experience. Professionally speaking, one can remain an immature teacher for years, even decades, if one does not reflect upon and endeavor continuously to refine classroom practice.

How is it, then, that mature teachers overcome their deficiencies?

Research indicates that, during the course of the first five years of professional practice, teachers overcome their deficiencies by critically examining their interactions with students (Kagan, 1992). These teachers do not allow personal beliefs and images about teaching and learning to prejudice their reflections. In addition, these teachers acknowledge where their beliefs and images are incorrect or invalid and adjust accordingly. In sum, teacher knowledge (i.e., the mental images they carry of themselves and their students) as well as beliefs and problem-solving skills interact powerfully to promote student learning, but only if teachers reflect upon what actually is transpiring in their classrooms. Along the way, another individual substitutes authority by introducing cognitive dissonance into the immature teacher's mind, thereby upsetting the comfortable status quo and revealing where one's preconceptions do not gibe with classroom reality.

Identify three professional deficiencies present in your teaching staff:

1. _____
2. _____
3. _____

Describe how you can substitute your authority to foster your teachers' professional development in the areas identified:

_____

_____

_____

_____

How will you know the time has come to end this substitution of authority?

_____

_____

_____

_____

As an instructional leader, suggest three avenues for engaging your teachers in reflecting more fully upon their classroom practice:

1. _____
2. _____
3. _____

While there may be no hard and fast rules governing the development of mature teachers, there appears to be a pattern (Figure 3).

Figure 3.
Substitutional authority and the "learning to teach" perspective

Novice teachers (that is, immature teachers) grow and develop professionally during the course of their first five years of practice. These teachers:

- examine their interactions with students;
- do not allow their personal beliefs and images about teaching and learning to prejudice their reflections upon practice;
- acknowledge where their beliefs and images are incorrect or invalid; and,
- adjust classroom practice accordingly.

During these years, someone (e.g., the principal or a colleague) substitutes authority by introducing cognitive dissonance into the immature teacher's mind. This cognitive dissonance:

- upsets the comfortable status quo of the well-ordered classroom world; and,
- reveals how the immature teacher's preconceptions do not gibe with the classroom reality.

This is when "learning to teach" begins to transform classroom practice, as the maturing teacher gradually exercises increasing authority and becomes more self-governing.

adapted from: Berliner, D. C. (1986). In pursuit of the expert pedagogue. *Educational Researcher, 15*(7), 5-13.
Carter, K. (1990). Teachers' knowledge and learning to teach. In W. R. Houston (Ed.), *Handbook of research on teacher education* (pp. 291-310). New York: Macmillan.
Kagan, D. M. (1992). Professional growth among preservice and beginning teachers. *Review of Educational Research, 62*(2), 129-169.

Women and men come to the profession with a keen desire to teach, but it is through classroom practice where they actually learn to teach. Without sustained reflection on practice, chances decrease that immature teachers will develop into mature teachers. And, unless some-

one substitutes authority for that of the novice, the odds increase that classrooms will devolve into unimaginative meeting places characterized more by rote educational decision making and impersonal "teacher-proofed" curricula than by more deliberative interventions and authentic educational decision making (Burlingame & Sergiovanni, 1993). Applying Simon's categories, unless a more mature member of the school community exercises authority—and substitutes for the lack of professional maturity manifesting itself in novice teachers—the immature will not mature.

As Catholic educational leaders consider the growth and development of their teachers, it is self-evident that authority is mandated by the developmental order of learning. And, because most teachers do not begin as perfectly mature professionals, immaturity necessitates someone who possesses greater maturity to substitute authority so as to stimulate growth and development. Thus, the attribute of authority as substitutional evidences the ethic of care as women and men attend to fostering conditions that cultivate the intellect, power of will, and breadth of experience characterizing mature professionals. But, at the same time, the substitution of authority is valid only until deficiencies are remediated and individuals and groups exercise their rightful authority by making decisions respectful of their responsibilities to uphold and promote the Catholic school's purpose conversant with their self-interests.

Substitutional authority eventuates its demise because Catholic educational leaders exercise authority not to establish a forum from which they will continue to substitute their authority for the other members of the community. Rather, as individuals and groups mature, substitutional authority will no longer be necessary as these individuals and groups exercise authority by engaging in self-governance. Expanding his analogy of the family, Simon states:

> It is wholly good for a child to be guided by a mature person, but the main purpose of this guidance consists in the attainment of the ability to exercise self-government. If...authority remains necessary past the earliest possible date for its disappearance, it has failed to a degree; if [authority] intends its own maintenance and manages things in such a way as not to have disappear, it is guilty of abominable abuse. (1993, p. 9)

In its paternal and maternal functions, authority fosters the maturity which enables individuals and groups to balance the strict requirements of justice—what the common good requires—with what mercy requires—what self-interest demands. In such tension-filled situations, no toss of the coin will successfully adjudicate these conflicting and sometimes contradictory imperatives. But, Catholic educational leaders can assist others to effect this delicate balance by challenging them to act in a way that is informed by the ethic of care. For example, the exercise

Relate "authority as substitutional" to the ethic of care":

How might substitutional authority transform "educational leadership" into "Catholic educational leadership"?

of substitutional authority manifests itself when a Catholic educational leader exhorts the more mature members of the school community to substitute their authority for the less mature, motivated by the genuine desire that they mature.

◦ authority as pedagogical

Following upon yet intimately related to this first attribute is a second attribute, namely, that "authority is *pedagogical* and consequently aims at its own disappearance" (Simon, 1993, p. 9). By pedagogical, Simon intends that authority be directed not only toward ameliorating deficiencies but also provide instruction through which the immature come to grip with what maturity requires of them.

Principals exercise authority in its pedagogical attribute by instructing others how they might govern themselves so that both the common good and self-interest thrive. Moreover, principals aim at the dissolution of their authority by fostering the conditions through which students and teachers become self-governing. Catholic educational leadership, then, involves much more than administering a school; it is also aimed at providing lessons for teachers and students to mature and, thus, to engage in meaningful self-governance.

Any failure of authority in its pedagogical characteristic has daunting implications for Catholic educational leaders. Consider, for example, how novice principals sometimes undertake their responsibilities believing, albeit implicitly, that their role and function is to guide teachers and students to achieve the school's purpose. While this may appear to be a benign attitude, it can become truly malignant if it begets a corrupt form of contempt for others. For example, when novices infected by this ideology are appointed principals, they direct their energies toward getting others to do what these novices believe will foster the common good as they define it. Furthermore, as these novices assess the situation, they act covertly or overtly to isolate or remove obstreperous individuals and groups who threaten the achievement of the school's purpose, insofar as these novices define it.

Using the attribute of authority as pedagogical to evaluate this decision-making process, it is clear that novices possessing this attitude are neither mature nor are they exercising authority. First, their disdain—a fundamental lack of charity—evidences contempt for the school's purpose as well as the members of the school community. By equating the school's purpose with one's self-interest, these novices care more for themselves than they do the school and its members. Furthermore, these principals do not exercise authority. Instead, they use power—whether it is the power afforded by position, expertise, the ability to remunerate, or outright coercion (French & Raven, 1968)—to impose their superordinate ideology upon hierarchical subordinates. The monopoly of power these novices wield expresses, at best, a sovereign monarch

Discuss how the proper exercise of "authority as pedagogical" requires greater maturity on the part of the individual who exercises this attribute of authority:

In the face of opposition, what virtue is needed if one is to exercise "authority as pedagogical"?

or, at worst, an anarchist. And, the pedagogical lessons these novices teach others only hinder the development of maturity and self-governance because, more likely than not, these lessons reinforce immaturity by keeping teachers and students from exercising their rightful authority.

In light of this second attribute, it might be better were novice principals to consider undertaking the responsibilities associated their office with the attitude that teachers and students survive their principals. Veteran principals might also evaluate their tenure by reflecting upon how they have enabled teachers and students to mature and to give fuller expression to their authority. The operative principle embedded in this attitude comes to the fore as principals ask themselves, "How will my students and faculty be more mature and capable of self-governance as a consequence of this decision?" When these women and men leave the principalship—as one day they all must—their students and faculty will be more mature and capable of self-governance because these principals have exercised authority in its substitutional and pedagogical attributes. In short, these self-governing school communities will be better because these principals *were* there and did exercise authority.

◦ authority as practical

Perhaps as Catholic educational leaders consider this third attribute, one connotation that will come to mind is a utilitarian notion, that is, whether and to what degree those who exercise authority implement pre-determined schemes. Simon, however, suggests a much different connotation, one integrating authority with ethics. He challenges those who exercise authority to ask: "What do I have to do, here and now, in the midst of this unique, unprecedented, and unrenewable congeries of circumstances, in order to make good use of my freedom, in order to preserve the good of virtue?" (Simon, 1993, p. 24).

When Catholic educational leaders respond to this question by bringing principles concerning "what ought to be" into dialogue with the existential facts indicating "what is," the resulting decision is *practical*. That is, the decision represents a reasoned judgment evidencing Catholic educational leaders who are endeavoring to do right things.

For Aristotle, the discursive activity whereby individuals integrate theoretical notions about what is good with technical skills that foster attaining the good is ethical practice (i.e., the right thing to do). "...[W]e are inquiring not in order to know what virtue is," Aristotle notes, "but in order to become good....[Human agents] do not fall under any art [i.e., technique or skill] or precept [i.e., theory] but the agents themselves must in each case consider what is appropriate to the occasion [i.e., practice]...." Thus, practical authority is concerned with ethical action that results from a decision-making process, one comprised of three elements (Figure 4).

Identify three assumptions motivating you during your first few years as a principal:

1. _____
2. _____
3. _____

In retrospect, how have these assumptions changed over the years?

_____

_____

_____

_____

_____

_____

What three principles guide your leadership practice now?

1. _____
2. _____
3. _____

Figure 4.
The elements of authority as practical.

Knowledge of the good ..... **THEORY**: ideas about the good
source: books

⇩

Reflection, decision and action ..... **PRACTICE**: integrating theory and practice that leads to the good
source: deliberation

⇧

Pathways to the good..... **TECHNIQUE**: skills to attain the good
source: experience

Adapted from: Aristotle. (1958). The Nicomachean ethics (W. D. Ross, Trans.). In J. D. Kaplan (Ed.), *The pocket Aristotle* (pp. 158-274). New York: Simon & Schuster.

Knowledge comprises the first element of authority as practical—knowledge both factual (i.e., what the facts are) and theoretical (i.e., what constitutes the good). Knowledge sets the standard for discerning the good to be attained in concrete circumstances. Catholic educational leaders learn theoretical knowledge, for example, from studying the school's purpose and mission, from textbooks and courses that are part of administrative certification programs, as well as from previous experience. Then, in "practice episodes" (Sergiovanni, 1986), Catholic educational leaders call upon this body of knowledge to discern the efficacy of the options available to deal with problems.

But, this attribute also requires a second element, namely, that Catholic educational leaders be experienced in and proficient with the techniques associated with best practice. And, as Catholic educational leaders hone these techniques—sometimes simply by muddling through (Lindblom, 1979)—these skills become like sharpened arrows in one's problem-solving quiver. Again, many of these skills can be taught, studied, and tested, but they are honed and perfected through reflection upon practice into reliable, efficient, and effective problem-solving routines.

Most importantly, authority as practical entails a third element, namely, deliberation. It is not enough for Catholic educational leaders to know what is good or to possess an arsenal of problem-solving techniques. Catholic educational leaders must also render a decision about what will constitute the best course of action from among several

Contrast Aristotle's notion of "practical" with a more utilitarian (or "pragmatic") approach to decision making:

alternatives. For Aristotle, this is the "practical" choice because discursive thought integrates a rational principle with a proven technique. And, when this choice is enacted, the course of action is believed to bring about the greatest amount of good. This choice may not be "perfect"—as theory defines it—nor "clean"—as a technique specifies it. No, it is a practical decision for which the individual bears personal responsibility (*Ethics* III.3, p. 202).

Integrating Aristotle's paradigm of ethical practice with the attribute of authority as practical, Catholic educational leaders exercise authority not by simply knowing what is good and ought to be done. Neither is authority exercised in being passionately committed to an abstract good, for example, a "quality education" for every student, an "orderly" school environment, or "leaving no student behind." Nor does practical authority evidence itself as Catholic educational leaders enact routine managerial, supervisory, administrative, or leadership behaviors inculcated in principalship training programs. In contrast, practical authority evidences itself when Catholic educational leaders make good decisions that proceed "from a firm and unchangeable character" (*Ethics* II.4, p. 187), for example, as moral dilemmas confront Catholic educational leaders and they make decisions "appropriate to the occasion." What is crucial, then, is not so much *what* these Catholic educational leaders decide but *why* they make the decisions they do.

In terms of exercising "authority as practical," why is the quality of the leader's character so important?

Undoubtedly, Catholic educational leaders are interested in doing good things but may believe that this denotes getting others to follow the principal's lead. Eschewing Aristotle's idea that the heart of practice is virtue—or, as Simon would speak about it, maturity—Catholic educational leaders who attempt to get others to follow their directions unwittingly reduce Aristotle's ethical paradigm to dictating to others how to do something right. But, as Sergiovanni notes, "doing things *right*" is not synonymous with "doing *right* things" (1991, p. 309). Aristotle roots his paradigm not in leaders who tell others how to do things right, but in those occasions where individuals must decide for themselves what virtue—the *right* thing—requires. And it is this decision for which the individual bears responsibility.

Take, the virtue of courage, for example.

Principals should act with courage if only for the reason that the good of their school depends upon the principal standing *for* something (Sergiovanni, 1995, pp. 307-321). Aristotle would remind principals, however, that courage is not a fixed measure (*Ethics* II.7, p. 191). Instead, courage is a mean discovered along a continuum specifying two negative expressions of courage, namely, fear (a defect) and confidence (an excess), both of which are vices (Figure 5, p. 26).

Figure 5.
The continuum of courage (Ethics II.7, p. 191).

Fear ⟷	*COURAGE* ⟷	Confidence
vice:	virtue:	vice:
a "defect"	a "golden mean"	an "excess"

Courage is a practical judgment wherein the defect of paralyzing fear and the excess of confidence are brought into balance as the agent decides to act rightly.

Aristotle would counsel Catholic educational leaders that, if they are to exercise authority, they will need courage. But, there is no singular way to be courageous. In some cases, it would be important to experience fear and tread carefully, allowing fear to intrude into one's deliberations. The opposite situation also arises where Catholic educational leaders may be overly fearful, a vice which paralyzes the ability to exercise authority courageously. Thus, while some might believe fear is an impediment to act courageously, Aristotle points out that fear can (and perhaps ought to) influence one's deliberations. Extreme fear is a defect, however, debilitating to the exercise of authority.

At the opposite end of the continuum is another aspect of courage, confidence. Confident Catholic educational leaders act with the calm assurance that what they do is the right thing to do. Contrast these women and men to their colleagues who exude supreme confidence and act with unfettered self-assurance. Like its opposite, fear, over-confidence skews one's deliberations. And, for this reason, Aristotle correctly identifies over-confidence as an excess, a vice. Catholic educational leaders ought to be concerned about confidence because over-confidence may prove debilitating to the exercise of authority.

Aristotle would remind Catholic educational leaders that courage is an eminently practical matter, one that can be expressed in many ways. However, the most appropriate expression of courage is the result of careful deliberation. For Catholic educational leaders, the virtuous action—or, the mature thing, as Simon (1993) would describe it—is not simply to exercise authority courageously as if there exists only one alternative. Rather, courage requires that Catholic educational leaders balance the conflicting and contradicting aspects of courage—fear and confidence—and to enact the most appropriate mean, given the circumstances. As Aristotle discusses this matter:

> Virtue, then is a state of character concerned with choice, lying in a mean, i.e., the mean relative to us, this being determined by a rational principle, and by that principle by which the [one] of practical wisdom

> would determine it. Now it is a mean between two vices, that which depends on excess and that which depends on defect; and again it is a mean because the vices respectively fall short of or exceed what is right in both passions and actions, while virtue both finds and chooses that which is intermediate. Hence in respect of its substance and the definition which states its essence virtue is a mean, with regard to what is best and right an extreme. (*Ethics* II.6, p. 190)

It is no easy task to discover the mean. And, "to do this to the right person, to the right extent, at the right time, with the right motive, and in the right way, that is not for every one nor is it easy; wherefore goodness is both rare and laudable and noble" (Aristotle, Ethics II.9, p. 195).

Envisioning Catholic educational leadership as the practical exercise of authority, Catholic educational leaders strive to enact virtue "at the right times, with reference to the right objects, towards the right people, with the right motive, and in the right way" (*Ethics* II.6, p. 190). And, in this way, Catholic educational leaders give expression to their excellence as rational creatures (*Ethics* I.13, p. 179) by directing others to mature as individuals and groups so that they, too, will make decisions about doing *right* things. For Catholic educational leaders, virtue—not survival—provides the secure foundation for decision making.

Aristotle veers away from abstract theories concerning the good and those techniques purported to allow the good to flourish. By locating ethical practice in practical wisdom—the Golden Mean—Aristotle's paradigm challenges Catholic educational leaders to concern themselves with the principles that support ethical action so that their decision-making processes will fall neither into excess or defect. Aristotle's purpose for shifting discussion from abstract, intellectual matters and concrete, technical matters and toward practical matters is not so much related to his disinterest in the former, for even he argues that ethical practice cannot neglect the good as an idea or a discipline. What Aristotle is particularly interested in is the latter and how ethical decision making gives expression to one's character and how this influences other humans to mature as virtuous and ethical beings. Of particular import for Catholic educational leaders is Aristotle's assertion that ethical practice can be learned and inculcated, although this requires experience and time (*Ethics* II.1, p. 181).

As Aristotle's ethical paradigm relates to the attribute of authority as practical, the primary issue is not whether Catholic educational leaders are virtuous. That must be assumed if they are to substitute authority for the immature and to provide the instruction that will enable them to mature and become self-governing. This third attribute raises for consideration whether and how Catholic educational leaders exercise authority by rendering reasoned judgments. Do Catholic educational leaders engage principles in dialogue with facts by deliberating about

Aristotle's concept of a "Golden Mean" highlights the importance of ethical decision making as it relates to leadership.

Cite an instance where you searched for a "golden mean":

_____

_____

_____

_____

_____

_____

Identify the two competing vices:

1._____

2._____

Discuss what this required of you and what you learned form it:

_____

_____

_____

_____

_____

_____

how to do "this to the right person, to the right extent, at the right time, with the right motive, and in the right way" (*Ethics* II.9, p. 195)?

As teachers and students recognize the noble character evidencing itself in the wise decisions made by Catholic educational leaders, these members of the school community will accede to the exercise of authority as substitutional, pedagogical, and practical. And, as they do, individuals and groups will mature and become more capable of self-governance. The exercise of authority is a very practical matter, indeed.

◦ authority as essential...

In a representative democratic republic like the United States of America, skirmishes over public policy normally surface not because citizens disagree about what constitutes the common good. More often than not, there already exists a general and vague consensus concerning the common good, one oftentimes taken for granted. What is not taken for granted and, more oftentimes than not results in contentious debate, are the means by which individuals and groups hope to achieve what each has identified as constituting the common good. For example, citizens are not likely to contest the inalienable right to pursue life, liberty, and happiness, nor are citizens likely to contest that this endeavor promotes the common good. But, what like-minded individuals and groups are very likely to contest—with great vim and vigor—are the means by which they hope to pursue life, liberty, and happiness, that is, the means by which they will uphold and promote the common good. While this rather untidy, oftentimes messy, and sometimes caustic debate can be unpleasant to experience, it is inherent to—and, for the purpose of this discussion, is an "essential" characteristic of—vibrant democratic decision-making processes.

A representative democratic republic requires that like-minded individuals and groups do not sit idly by and remain passive and indifferent about the means, as if one means is as good as another and selecting one means over another makes little or no difference. Passivity and indifference ultimately limit liberty as individuals and groups amass power by seizing it from the polity. Therefore, when there exists more than one rational and good means to effect a desired end, individuals and groups must become more involved than ever in the decision-making process, expanding their liberty through active engagement in the affairs of the people, that is, in the political arena.

Because there are multiple means (i.e., different self-interests) by which individuals and groups endeavor to effect desired ends (i.e., the common good), authority is essential. Simon notes:

> Deficiency, such as a lack of knowledge, may render the genuine means undistinguishable from the illusory one and thus make a plu-

rality of means appear where there is really no more than one. But fulness, actuality, determination, achievement, accomplishment, power and greatness, knowledge and stability, produce or increase liberty in societies and individuals as well. A society enjoying a supremely high degree of enlightenment would, all other things being equal, enjoy much more choice than ignorant societies and have to choose among many more possibilities. It would not need authority to choose between two courses of action one of which is bound to lead to disaster, since, by hypothesis, knowledge would rule out illusory means. But it would need authority, *more than ever*, to procure united action, for, thanks to better lights, the plurality of the genuine means would have increased considerably. (1993, p. 33)

The fourth attribute, authority as *essential*, depicts just how the exercise of authority reins in the unbridled pursuit of self-interest that threatens to unleash the destructive powers of monarchy or anarchy. A monarchist regime results when individuals or groups equate their self-interest with the common good and impose it unilaterally upon other individuals and groups without due regard for their self-interests. Likewise, an anarchist regime evolves as individuals or groups wantonly pursue their self-interests without due regard for the common good, placing a premium upon one's self-interest. To ensure that individuals and groups do not quash the common good by making it synonymous with their parochial self-interests, authority—as essential—safeguards the delicate balance between self-interest and the common good. In this sense, the exercise of authority ensures that the means do not supersede the end, transforming the means into the end. In addition, the exercise of authority ensures that the end does not nullify the means, functioning as an unquestioned ideology to suppress dissent.

Illustrating the need for the exercise of authority as essential, Simon invented a vignette demonstrating the frame of mind of a conscientious Latin teacher:

The old scholar who so faithfully, unambitiously, taught Latin so well for so many years: do not believe that he overdoes the importance of classics and ignores that of mathematics. He may be fully aware of the modesty of his job; his occupational conscience may be pervaded with humility. But one day he realized that his unglamorous job, rather thankless, poorly paid, and not too highly considered, was needed for the common good and that a society in which a few [citizens] appreciate Vergil is, all other things being equal, better than a society in which Vergil is entirely unknown; and, because there is something divine about the common good, his vocation, from that day on, was animated with a sense of fervor whose expressions were rough and tough, like everything that is concerned with the absolute. (1993, pp. 45-46)

Identify three self-interests currently asserting themselves by members of your teaching staff:

1. _____
2. _____
3. _____

Describe what the exercise of "authority as essential" requires of you:

_____

_____

_____

_____

_____

_____

When exercising "authority as essential," what is non-negotiable?

What is negotiable when exercising "authority as essential"?

Discuss what this implies for a Catholic educational leader's focus when arguments emerge about the means to achieve a desired end:

As this vignette indicates, teachers must be active and involved in school governance—like the fictitious Latin teacher—by standing for what they believe is the best means to effect the desired end. By arguing passionately why one means is superior to another, teachers exercise authority as essential. And, through the protracted and sometimes painful debate that is sure to ensue, teachers promote the common good as they identify, clarify, and legislate what they believe the common good requires. Thus, teachers uphold and promote the common good by challenging those who disagree to become actively engaged in the decision-making process. Then, as contrarians assert what they believe constitutes the common good, the community equips itself to render a more informed decision—perhaps a less than perfect consensus—about what the community ought to do.

Is it not the case, however, that debate at a faculty meeting which begins with the question "What is better?" oftentimes ends up focusing more on individual and group self-interest than on the common good? Whether the debate concerns foreign languages, whole language or phonics, block scheduling, a wider range of elective and Advanced Placement courses or the International Baccalaureate, each side—armed for battle with supportive research—asserts what it believes will promote the common good. Authority is essential, then, if a new order is to animate schools where unity of purpose is forged out of the cacophony of discordant voices and the tendency to monarchy or anarchy is avoided. "[S]hould the guaranty supplied by virtue fail to cover some essential aspect of the common good, then direction by authority might be needed, in order that the adherence of society to all essential aspects of its good might be steadily assured," Simon notes (1993, p. 39).

Authority—as essential—forges this new order, one characterized by a shared purpose where the common good transcends individual and group self-interests without trampling wantonly upon them. This is neither an easy nor tidy process. And, its course is not predictable. But, authority is essential if Catholic educational leaders are to rein in selfish self-interests and ensure that the school community gives due consideration to what the common good requires of its members. "Society is well served by such individuals" (1993, pp. 45-46), Simon asserts.

◦ authority as humble...

Although Simon carefully notes that authority provides for deficiencies, he does not explicate how the individuals and groups exercise responsibility to correct authority when it errs—as it surely does. Simon's list of attributes, then, is incomplete without detailing a fifth attribute, namely, authority as *humble*. For, as Simon rightly notes, human beings—and thus, those who exercise authority—are not prefect. Every citizen stands in need of understanding, correction, and forgiveness, and

perhaps no one more than an individual entrusted with a focal leadership position.

First, those who exercise authority need understanding.

The confluence of objective and subjective factors implicit in decision-making processes oftentimes makes it difficult for those who exercise authority to divulge all of the relevant facts involved in a particular decision. For example, there are instances when a personal matter influences a decision and cannot be disclosed. Because human beings do not possess omniscience, the first response of those who disagree should not be a diatribe against what is perceived to be evidence of authoritarianism. Humility dictates that people first endeavor to understand what the truth of the matter is. It may well be the case that the individual exercising authority is not at liberty to divulge matters that any reasonable person—even one who vehemently opposes the decision—would want revealed about themselves or others they care about.

The issue is not simply that those who exercise authority need to be understood by those whom they govern. Rather, a more fundamental issue is at stake. That is, when the governed trust that their governors understand them, these individuals and groups confer greater authority upon their governors. How can this be? The answer points to virtue: these individuals and groups know that the ethic of care motivates their governors.

However, the wealth of understanding that individuals and groups confer upon one who exercises authority is not an unlimited resource. When individuals and groups perceive that the governor is seeking to effect one's self-interest rather than the common good, decisions violate the bond of trust formed with the governed and, as a consequence, erode and eventually devour this individual's ability to exercise authority. Not only does a violation of trust breed cynicism and divide communities into factions, a violation of trust also exposes this governor for what he truly is, namely, a monarchist or anarchist bent on effecting one's self-interest with little regard for the common good.

Second, those who exercise authority need correction.

Because principals, teachers, staff, students, parents, and pastors are imperfect beings, it should not be surprising that they err as they exercise authority. Humility enables those who exercise authority to take honest stock of themselves and their decisions, to discern whether and to what degree they are doing right things, and to change so that they might exercise authority more appropriately. Thus, the attribute of authority as humble reminds Catholic educational leaders that they should not take themselves too seriously, to fear admitting a mistake or to be caught making one, or even to recognize in retrospect that another decision might have been better.

This feedback loop is incomplete if it fails to account for how the individuals and groups comprising the school community evaluate

Reflect on a situation where you could not divulge what you knew to your faculty. Describe how you broached this situation to your faculty:

Discuss what you feared:

Identify what you needed from your faculty:

Name a faculty member who "stands up to" and who also "stands up for" you:

Identify the important service this individual provides you in your leadership role:

Describe the public recognition you have given (or can give) to this individual for the contributions she/he has made to expand your leadership capacity:

the exercise of authority. The attribute of authority as humble implies that those who exercise it engage others and listen to them, honestly inquiring and soliciting assistance to understand better not only how they exercise authority but, more importantly, how to exercise authority more appropriately. Chaleff (1995) notes this dynamic, suggesting that leaders need followers who stand up both *to* their leaders and *for* them. And, for his part, Kelley (1988) asserts more, namely, that leaders must praise their followers for, without their success, leaders cannot lead. For this to transpire, however, those who exercise authority must possess humility so that they can listen attentively and dispassionately to any valid criticism. And for their part, followers must possess the courage to confront their leaders in a dignified and humane way. After all, isn't it much easier for teachers to conspire against a principal from the protective shelter of the faculty room than to assist the principal honestly and candidly to become a better leader?

Lastly, authority in its attribute as humble illuminates the importance of forgiveness. "...[T]respassing is an every day occurrence," Arendt notes in *The Human Condition*, "which is the very nature of action's constant establishment of new relationships within a web of relations, and it needs forgiving, dismissing, in order to make it possible for life to go on by constantly releasing [people] from what they have done unknowingly [and sometimes, it might be added, wittingly or unwittingly]. Only through this constant mutual release from what they do can [people] remain free agents, only by constant willingness to change their minds and start again can they be trusted with so great a power as that to begin something new" (1998, p. 240).

Absent charity, forgiveness is not forgiveness at all. Instead, it is an exercise of power in an effort to subjugate others to one's control. For example, when teachers link scandals to a principal's erroneous decision and use these scandals to justify demeaning the principal, this behavior is nothing but an insidious attempt to humiliate the principal. On the other hand, forgiveness—motivated by the ethic of care—aims not at humiliating but perfecting a human being. Arendt notes: "Forgiving and the relationship it establishes is always an eminently personal (though not necessarily individual or private) affair in which *what* was done is forgiven for the sake of *who* did it" (1998, p. 240). Because the exercise of authority seeks not to dominate but to perfect, teachers must seek to perfect the principal so that this person will be capable of governing in more appropriate ways. Forgiveness, then, can only be extended if the ethic of care and the virtue of mercy animate the hearts of those who comprise the school community. "Action is, in fact, the one miracle-working faculty of [humanity]," Arendt notes (p. 246), asserting that forgiveness no less a miracle than moving mountains.

The concept of forgiveness highlights the paradox of authority and status. That is, as Catholic educational leaders seek understanding,

allow themselves to be corrected, and beg forgiveness, they are more likely to be endowed with greater authority than if they made claims to it through the power afforded by position, expertise, the ability to remunerate, or outright coercion (French & Raven, 1968). The exercise of authority—as humble—juxtaposes such claims, showing how a Catholic educational leader's weakness triumphs over power and how one's poverty trumps riches. When Catholic educational leaders admit to their errors and ignorance, remind others that their leader is only human, and uphold and promote the purpose animating the Catholic school, these women and men earn the right to exercise authority in the name and place of others. False pretenders—who parade around bedecked in pretensions of invincibility and omniscience and who invoke impersonal bureaucratic policies and procedures that only stultify the vast pool of creative talent and energy present in teachers and students—seek only to rule over others. The members of the school community must protect the reservoir of authority from pollution or diminution by such authoritarians.

◦ to recapitulate...

This philosophy of authority for a democratic school community illuminates what authority is and how it ought to be exercised in order to avoid what is undemocratic, namely, authoritarianism. In a democratic school community, the locus of authority resides in mature citizens who exercise authority because they possess a respect for the school's purpose, the dignity of others, and their diverse self-interests. The mature exercise authority, then, as they balance interests through ethical decisions that promote the common good.

The democratic ideal is that every member of the community exercises authority. However, because some members are immature and incapable of self-governance due to various deficiencies, those who lead communities—like principals in schools—exercise authority in the crucible of challenging circumstances as the immature assert their self-interests and neglect the common good. Temptations to exercise authoritarianism in such circumstances are legion.

This notion of authority and its exercise in a democratic school community has as its focus the furtherance of the common good. Authority conceived in this way clarifies how Catholic educational leaders empower the members of the Catholic school community to bring its purpose to fruition, especially as they mature in mutual love and respect for one another and, ultimately, as they become self-governing. Catholic educational leadership, then, is not the purview of an individual or position but is, more properly speaking, a profound responsibility conferred by the members of the community upon mature women and men. Furthermore, the ethic of care makes it possible for members of the Catholic school community to serve one another and, to the degree that

***Name a faculty member who has unfairly attacked your integrity*:**

_____

***Identify three reasons why you should not forgive this person*:**

1._____

2._____

3._____

***Develop a scenario where you do express forgiveness*:**

_____

_____

_____

_____

_____

_____

***As challenging as this may be, how is forgiveness a crucial test of your authority*?**

_____

_____

_____

_____

_____

_____

they do, for each member to discover the freedom made possible by the Catholic school's purpose.

This philosophy of authority reminds those entrusted with Catholic educational leadership that wanton individualism fuels the exercise of power manifesting itself in authoritarianism. What counts most for the authoritarian is the capricious, arbitrary, inflexible, and impersonal application of self-chosen standards. And, when Catholic educational leaders act in accord with these standards, other members of the Catholic school community live in fear that any failure on their part to enact an authoritarian's dictates will result in negative personal, professional, or moral consequences. The cause of freedom is not advanced in undemocratic school regimes like these because its members are governed rather than self-governing, enslaved to a tyrannical regime. Only radical measures will liberate these self-made prisoners who lack the courage to exercise the authority that is rightly theirs.

As Sennett rightly observes, "Authority is not a thing; it is a search for solidarity and security in the strength of others which will seem to be like a thing" (1980, p. 197). Because human beings unconsciously link authority with legitimacy, authority is utterly dependent upon voluntary compliance (Weber, 1947). Thus, in a democracy, if one is to exercise authority in the name and place of the others, the community must first legitimate that individual's personal right to exercise authority in their name and place.

The five attributes of authority—as substitutional, pedagogical, practical, essential, and humble—require Catholic educational leaders whose character is animated by the "ethic of care." But, the virtues of charity, justice, and mercy are not enough. In addition, the right to exercise authority also requires that Catholic educational leaders offer their minds, wills, and experience to the school community and its members so that the school's purpose will be brought to fruition. This necessitates women and men imbued with the "ethic of service," an ethic given tangible expression as the virtue of prudence informs the decision-making process so that every member of the community will mature, accept responsibility to exercise authority, and engage in self-governance.

To achieve this delicate balance, authority is essential. Its exercise requires Catholic educational leaders whose character exudes the virtues of charity, justice, mercy, and prudence. And, as these women and men enact the ethic of care and service on behalf of others, they foster the development of self-governing Catholic school communities.

To exercise authority is no easy feat. First and foremost, it requires maturity. But, most importantly, the exercise of authority also entails personal self-sacrifice and dedication to a purpose that is greater than oneself and one's self-interest.

PART II: Authority and its exercise: A theological rationale

Chapter 3

Because Catholic educational leaders exercise authority in an educational context informed by a particular worldview (Congregation for Catholic Education, 1977/1982), the philosophy of authority detailed in the first two chapters proves insufficient for Catholic educational leadership practice. This particular worldview raises two additional questions for Catholic educational leaders to consider: What do Scripture and Church teaching suggest about authority and its exercise? And, in light of this testimony, how is the Lord calling Catholic educational leaders to exercise authority within their school communities?

Authority and its exercise: a theological rationale

Chapter Three reflects upon three scenes from the Gospel of Matthew to prod Catholic educational leaders as they respond to these two questions as well as to assist Catholic educational leaders specify a theological rationale for authority and its exercise in Catholic schools. The goal of this discursive activity is for Catholic educational leaders to formulate an integrated vision—a philosophical and theological rationale—of authority and its exercise in the nation's Catholic schools.

◦ Scriptural reflections upon authority and its exercise: humility, authenticity, and healing

The evangelist who authored the Gospel of Matthew may well be the "man named Matthew at his seat in the custom house" who rose and left everything behind when Jesus called him to "follow me" (Matthew 9:9). If Matthew is this gospel's author, the fact is that he is a traitorous Jew whose occupation was to collect taxes from his co-religionists for their absentee Roman landlords and slave masters. That is, until Matthew encounters the Lord and the direction of his life changes.

Of far greater import for the purpose of these reflections is not this gospel's author but the name attributed to the author. "Matthew" (in Greek, μαθητης)[1] connotes an "apprentice" or "learner." This name implies that the gospel—likely written for a Greek-speaking Jewish community in Diaspora during the second half of the first century—was intended for women and men who desired to undertake an apprenticeship in the Christian way of life.

In light of this name, the reflections contained in Chapter Three focus upon a particular way of Christian life and witness—that of the Catholic educational leader—in order to provide Catholic educational leaders an apprenticeship through which they can specify a theological rationale concerning authority and its exercise in Catholic schools.

Three scenes from the Gospel of Matthew provide the reflective materials for this apprenticeship. Taken in aggregate, these scenes specify a theological rationale concerning authority and its exercise, one suggesting that authority manifests itself as Catholic educational leaders

Describe how serving as a Catholic educational leader is an "apprenticeship":

Contrast this view with "being appointed principal" of a Catholic school:

minister to their school communities through humility, authenticity, and as they direct their energies toward healing the ravages wrought by sin.

- **authority and humility: the Baptist's ministry (3:1-17)...**

John the Baptist exercises a pivotal—though somewhat tangential—role early in Matthew's gospel. As the precursor of God's kingdom, the Baptist provides a model for Catholic educational leaders to examine as they reflect upon their vocation and ministry as well as how they might exercise authority in their school communities.

The evangelist introduces the Baptist in Chapter 3:

1 About that time John the Baptist appeared as a preacher in
the Judean wilderness;
2 his theme was: "Repent; for the kingdom of Heaven is upon
you!"
3 It is of him that the prophet Isaiah spoke when he said, "A
voice crying aloud in the wilderness, 'Prepare a way for the
Lord; clear a straight path for him.' "
4 John's clothing was a rough coat of camel's hair, with a
leather belt round his waist, and his food was locusts and wild
honey.
5 They flocked to him from Jerusalem, from all Judea, and the
whole Jordan valley,
6 and were baptized by him in the River Jordan, confessing
their sins.
7 When he saw many of the Pharisees and Sadducees coming
for baptism he said to them: "You vipers' brood! Who warned
you to escape from the coming retribution?
8 Then prove your repentance by the fruit it bears; and do not
presume to say to yourselves,
9 'We have Abraham for our father.' I tell you that God can
make children for Abraham out of these stones here.
10 Already the axe is laid to the roots of the trees; and every tree
that fails to produce good fruit is cut down and thrown on
the fire.
11 I baptize you with water, for repentance; but the one who
comes after me is mightier than I. I am not fit to take off his
shoes. He will baptize you with the Holy Spirit and with fire.
12 His shovel is ready in his hand and he will winnow his
threshing-floor; the wheat he will gather into his granary, but
he will burn the chaff on a fire that can never go out."
13 Then Jesus arrived at the Jordan from Galilee, and came to
John to be baptized by him. John tried to dissuade him.
14 "Do you come to me?" he said; "I need rather to be baptized
by you."

15 Jesus replied, "Let it be so for the present; we do well to conform in this way with all that God requires." John then allowed him to come.
16 After baptism Jesus came up out of the water at once, and at that moment heaven opened; he saw the Spirit of God descending like a dove to alight upon him;
17 and a voice from heaven was heard saying, "This is my Son, my Beloved, on whom my favour rests." (New English Bible)

In this scene, John is busy preaching in the Judean wilderness. Time is of the essence: God's reign is at hand and John is urging his congregation to repent in preparation for this event. Although John's clothing and dietary habits resemble those of a desert ascetic more than city dwellers and rural peasants (v. 4), his teaching is effective among the populace for city dwellers and rural peasants alike "flocked to him from Jerusalem, from all Judea, and the whole Jordan valley..." (v. 6).

Three themes emerge in this introduction to the Baptist.

First, the subject of John's teaching emphasizes the immanence of God's kingdom, namely, that God will soon break into the lives of His people. For John, it is now time to prepare and people must do so by repenting from sin and accepting baptism.

Second, preparing for God's reign requires a fundamental change of *mind* (*metanoia*, in Greek)[2] requiring women and men to re-envision how they think about themselves and their world, especially their personal, social, religious, and cultural milieu. For the Baptist, women and men can no longer pretend the future will be an extension of the current status quo. Instead, they must reassess how they think about everything in light of the immanence of the God's kingdom. This change of mind, then, provides the insight needed to set about one's true work—responding to one's vocation—by actively ushering in God's reign.

Third, John's lifestyle—judging from the clothes he wore to his dietary habits—testify to his conviction that God's reign is near. Forsaking the customary creature comforts of the day, John lives as a desert ascetic. In all likelihood, John does not deny himself these comforts because these are evil but because, in light on the immanence of God's kingdom, these comforts possess little or no value. In short, John's life—as measured against his words and actions—bear eloquent testimony to the depth of his faith. John is intent on God and His will, all the while preparing for His reign. The facts of John's life are convincing: he is no charlatan. And, his success in challenging women and men to consider this message and then to respond by accepting baptism in the Jordan River testifies that John teaches the people—drawn to him from near and far—with authority.

This particular day, the Jewish religious leaders arrive to receive baptism. While their conversion and repentance may have been sincere,

"Metanoia" is emblematic of the Christian worldview.

Identify three "changes of mind" you believe are necessary for your school community to usher in God's reign:

1._____
2._____
3._____

Name three individuals in your school whose gifts are greater than yours:

name:

talent:

name:

talent:

name:

talent:

Describe how you might utilize these people and their talents to bring your school's purpose to fulfillment:

John seems to know better and directs his teaching foursquare at the Pharisees and Saduccees, calling them a "vipers' brood" (3:4). Rather than baptizing them, John challenges the Pharisees and Saduccees to "prove your repentance by the fruit it bears" (3:8). The Baptist is unambiguous: paying lip service to the prophet's message by simply going through the motions without the *a priori* change of mind is utterly bereft of moral value, a matter of social propriety devoid of religious conviction. This must have been a disconcerting confrontation, especially for his congregation, as the rustic John—a mystical folk hero—exercises authority by challenging the more urbane and sophisticated Jewish religious leaders.

John's vocation—prophet of God's kingdom—requires John to call women and men to prepare for the immanent coming of God's reign by changing how they view their lives and world. While this change of mind necessitates a change of lifestyle, it is not necessarily one typifying a desert ascetic. No, John's confrontation of the Jewish religious authorities suggests that this lifestyle primarily concerns giving witness to the values of God's kingdom by putting them into practice in daily life. Thus, in contrast to the power exerted by the Jewish religious authorities over their co-religionists through clever interpretations of God's law, John's authority originates in his relationship to God and God's will for His people. Furthermore, his authority evidences itself not as people hold John in awe and revere him but as the facts of his life verify John's fidelity.

For the Japanese playwright and convert to Christianity, Shasuko Endo (1978), John's witness exercised a profound influence upon Jesus of Nazareth. Endo believes that Jesus was John's eager student, opening his mind to his teacher's message and allowing it to transform his mind to the point that Jesus sought John's baptism. Endo's interpretation of this relationship illuminates how John—the teacher—eventually recognized in Jesus—the student—"one who...is mightier than I. I am not fit to take off his shoes. He will baptize you with the Holy Spirit and with fire. His shovel is ready in his hand and he will winnow his threshing-floor; the wheat he will gather into his granary, but he will burn the chaff on a fire that can never go out" (3:12).

Endo's analysis emphasizes how John eschews precedence—even though some who heard John's teaching believed him to be the Messiah—and highlights the Baptist's humility. John knew his vocation and role—the abiding awareness that he is but a messenger—sent to prepare the way for God's reign. As a precursor, John's task is to announce the immanence of God's kingdom, to call for repentance, and to direct his listeners' attention to the immanence of God's kingdom not toward himself. As St. Augustine describes John's self-knowledge vis-à-vis Jesus, the Baptist "did not want to be magnified by the words of men because he had grasped the Word of God" (Augustine, 1991, p. 210).

John's humility adds clarity and depth to a theological rationale concerning authority and its exercise. It is not enough for those who would wish to exercise authority simply to teach God's word and call for the concomitant need for conversion. Nor is it enough simply to witness to the faith one teaches. To exercise authority, as the Baptist did, one must also cultivate the humble self-awareness that God and God's will for His people takes precedence to every other consideration.

John's self-understanding underscores the ease with which human beings succumb to the temptation to think of themselves not as precursors but as saviors, believing that God is calling them to usher in His reign by directing their energies toward ameliorating problems. Unfortunately, this self-aggrandizing temptation finds its life-blood in the vice of pride, evidencing an excessive focus upon self and a concomitant neglect that God also calls others to contribute their talents to extend God's reign. John's witness provides a clue that women and men exercise authority as they put God and His will before all other considerations, accept their vocation to announce God's will for His people, and then call others forth to use their talents to build God's kingdom.

some challenges for Catholic educational leadership practice

Matthew's introduction of John the Baptist offers a provocative challenge for Catholic educational leaders to consider as they undertake this apprenticeship in authority and its exercise. Namely, authority and its exercise originates in an intimate relationship with God and evidences itself as the virtue of humility animates the human character, for example, as one willingly sacrifices self-interest and attaches paramount importance God's will. The challenge for Catholic educational leaders is to remember that authority and its exercise in the Catholic school community originates, first and foremost, in an intimate relationship with God wherein God reveals His will for His people. Then, like John the Baptist, Catholic educational leaders can minister to their communities.

In light of John's ministry, what does God will for His people and what does this require of Catholic educational leaders?

John the Baptist's ministry suggests that God desires to be near to His people and, to do so, women and men must embody the values of God's kingdom, not only in their words but also in the facts of the daily lives. In addition, God wills that people utilize their talents to build His kingdom, that is, to participate with God as co-creators of His earthly dwelling place. For Catholic educational leaders, God's will requires announcing not only that the reign of God is near but also that people must prepare right now by changing their minds—by engaging in metanoia—concerning how they conceive of their lives, their work, and world. In addition, God's will requires Catholic educational leaders to

announce that the members of their school communities must personify the values of God's kingdom in their words and actions. Lastly, God's will requires Catholic educational leaders to announce how the members of their school communities will use their individual talents to extend God's reign.

The Second Vatican Council's *Declaration on Christian Education* (Vatican Council II, 1965/1988) offers Catholic educational leaders wise counsel in this regard. In the document's Preface, the Council suggests that Catholic schools exist to make all stakeholders more conscious of their dignity and responsibility as God's creatures. In addition, Catholic schools exist to make every member more eager to take a more active role in renewing all things in Christ, especially through active involvement in the economic and political spheres.

For their part, then, God entrusts Catholic educational leaders with the sublime responsibility of teaching that the school's purpose is to form adults who recognize their dignity as God's creatures and direct their energies and talents toward building God's kingdom. By announcing what God is calling their school communities to be, Catholic educational leaders challenge the members of their school communities to make their relationship with God and God's will for their lives paramount. Further, Catholic educational leaders call the members of their school communities to change how they think about schooling by accepting and acting upon their vocation by making the school's purpose their own.

Like the prophets who have preceded them, however, Catholic educational leaders should expect resistance, if only because the prevailing worldview emphasizes a utilitarian vision of schooling. That is, many people conceive of schooling as a means to other ends, oftentimes by equating "schooling" with "training" for secular occupations.

The *Declaration on Christian Education* provides Catholic educational leaders the impetus to exercise authority by teaching about dangers associated with this all too pervasive utilitarian view. As prophets, Catholic educational leaders call parents and children to change their minds, to act upon their dignity and responsibility as God's creatures, and to view schools as preparing youth not merely for jobs—as if youth were purely economic beings—but also as citizens eager to take an active role in building God's kingdom—as religious, moral, and spiritual beings created by God whose "hearts are restless until they rest in Thee" (Augustine, 1992). In short, Catholic educational leaders teach about a vision for educating youth that is at variance with the prevailing tide of public opinion, humble in their recognition that this is what God is calling them to teach regardless of the personal or professional cost.

In addition to students, parents, pastors, and other stakeholders, some—if not many—teachers, staff, and administrators will resist allowing this message to transcend how they think about their lives and work

List three issues that you have challenged the members of your school community to grapple with:

1. _____
2. _____
3. _____

In light of these issues, how is your witness prophetic?

_____
_____
_____
_____
_____
_____

as well as their decision-making processes.

Part of this resistance can be traced to the prevailing *Zeitgeist*, which characterizes teachers as specially trained professionals hired to teach disciplinary specialties. But more of this resistance is related to the change of mind about pedagogical practice implied by the Council's vision of schooling. For the Council (1965/1988), the subject of education is the student *not* the teacher's disciplinary specialty and, because of this, teachers must collaborate not only with parents—who are the child's primary teachers (#3)—but also with one another by cultivating "special qualities of mind and heart, most careful preparation and a constant readiness to accept new ideas and to adapt the old" (#5).

For many teachers, developing professional expertise is a challenging and demanding endeavor and, after years of honing expertise, the temptation may be to rest upon one's laurels and to enjoy the well-deserved respect and honor earned through the years. It is an altogether more difficult and challenging endeavor, however, to dedicate and continuously rededicate oneself to serve in a school community composed of stakeholders of differing ages, expertise, and ideas, yet intimately bound by a shared purpose. In a Catholic school, that purpose is not served exclusively by perfecting one's craft through continuous professional development but also, and more importantly, through continuous adult faith formation which is the chief means through which Catholic faith becomes the animating core of school's total educational program. Continuous adult faith formation—not solely professional development—constitutes the substance of the Catholic educational leader's prophetic message.

Like John the Baptist, Catholic educational leaders must understand the requirements of their vocation. In addition, Catholic educational leaders must respond humbly to God's call to exercise authority by identifying God's will for His people, by making it known to the members of their school communities, and by challenging them to undertake the metanoia needed to make God's will their own. Without prophets like these, Catholic schools will fail in their responsibility to prepare youth to promote to the welfare of the world by building God's kingdom. The effects of such negligence will be deleterious, for example, when this generation's youth, as adults, will not possess the intellectual and moral formation they will need to lead an exemplary and apostolic life that will make of them a saving leaven in the world (#8).

Absent the exercise of authority—the type of authority exemplified in the Baptist's humility—Catholic schools will not orient "the whole of human culture to the message of salvation that the knowledge which the [students] acquire of the world, of life, and of humanity is illumined by faith" (#8). To guard against this potentially devastating outcome, God calls Catholic educational leaders to an intimate relationship with Him and, through this relationship, to discern God's will for

Identify three instances in which your school functioned for its students as a "counter-cultural sign of the times":

1. _____
2. _____
3. _____

Suggest a theme for a year-long Catholic school teacher professional development program that focuses upon teacher faith formation:

_____

List four topics this program will highlight:

1._____

2._____

3._____

4._____

Name four individuals you can enlist to assist in developing/leading this effort:

_____

_____

_____

_____

His people. Only then do Catholic educational leaders announce God's will for His people.

The humility of John the Baptist—who accorded first place in his life to his relationship with God and discerning God's will for His people—enables Catholic educational leaders to teach the members of their school communities with authority.

- **authority and authenticity: the sermon on the mount (5:1-29)...**

Following the scene in the Judean wilderness, the evangelist's focus shifts away from the precursor of God's reign, John the Baptist—whose humility enabled him to minister to God's people with authority—to the Son of God, Jesus—whose life and ministry extended and perfected the Baptist's legacy. In particular, the Sermon on the Mount gives clarity to a second dimension of authority, namely, that Jesus' disciples teach through the authenticity of their lives.

Matthew's version of the Sermon on the Mount is so familiar that it is easy to overlook its subtle nuances. To recount: with a large crowd trailing behind, Jesus seats Himself on the hillside and, with the Twelve gathered before Him, delivers a lengthy discourse. His subject is the life of virtue known as "The Beatitudes":

1 When he saw the crowds he went up the hill.
2 There he took his seat, and when his disciples had gathered round him he began to address them. And this is the teaching he gave:
3 "How blest are those who know their need of God; the kingdom of Heaven is theirs.
4 How blest are the sorrowful; they shall find consolation.
5 How blest are those of a gentle spirit; they shall have the earth for their possession
6 How blest are those who hunger and thirst to see right prevail; they shall be satisfied.
7 How blest are those who show mercy; mercy shall be shown to them.
8 How blest are those whose hearts are pure; they shall see God.
9 How blest are the peace makers; God shall call them his sons.
10 How blest are those who have suffered persecution for the cause of right; the kingdom of Heaven is theirs.
11 How blest you are, when you suffer insults and persecution and every kind of calumny for my sake.
12 Accept it with gladness and exultation, for you have a rich reward in heaven; in the same way they persecuted the prophets before you." (New English Bible)

In the verses following the Sermon on the Mount, Jesus juxtaposes the values of God's reign to those practiced by false pretenders, people who espouse the values of God's reign but whose actions are incongruent with their eloquent words. Through vivid stories, Jesus portrays easily recognizable hypocrites, challenging the disciples to contemplate whether and to what degree hypocrisy evidences itself in their lives and, where necessary, to engage in conversion so that the values of God's reign will permeate their lives. Absent this conversion, Jesus' disciples—like the false disciples presented in each vignette—will find themselves ensnared within the trap of hypocrisy. Their ministry is doomed to failure as those whom they teach concerning God's reign—noting the lack of congruence between the disciples' words and actions—will not convert.

It is not enough, then, for Jesus' disciples to teach about the values associated with citizenship in God's kingdom. More importantly, because authentic disciples are "salt" (v. 13) and "light" (v. 14) for the world, they must allow these values to permeate the sinews of their being so that their words and actions bear testimony to the advent of God's kingdom. Then, "when they see the good you do," Jesus states, "they may give praise to your father in heaven" (v. 16).

At least one implication of Jesus' discourse is clear: the antithesis of authentic discipleship is hypocrisy. False disciples espouse values incongruent with their behavior and those listening to and observing this hypocrisy are unmoved and remain unconvinced. In addition, a double delusion ensnares false disciples as they remain firm in the belief that they are teaching about the values of God's kingdom. But, their hypocrisy betrays the sad fact that these false disciples are more interested in effecting their self-interest than they are in effecting God's will.

Matthew concludes the Sermon on the Mount with an explicit reference to authority. He writes: "When Jesus had finished this discourse the people were astounded at his teaching; unlike their own teachers he taught with a note of *authority* [italics added]" (7:28-29).

What is this "note of authority" that stands in marked contrast with their own teachers and causes such astonishment?

This note of authority is discovered in Jesus' authenticity. Like his mentor, John the Baptist, Jesus' words and actions are perfectly congruent. But, in contrast to his mentor, Jesus does not don the lifestyle of a desert ascetic. Instead, Jesus lives in the midst of God's people, engaging fully in their lives. He shares their joys and sorrows, achievements and failures, births, marriages, and deaths, happiness and pain, as well as their moments of glory and abjection. Jesus is one with God's people and the example of his life proclaims the immanence of God's kingdom.

Disturbed by Jesus' authenticity, however, his detractors complain and, frustrated by their response, Jesus says: "For John came,

Reflecting upon the Sermon on the Mount, relate an incident when your behavior evidenced hypocrisy to the members of your school community:

As a Catholic educational leader, discuss how you can better model for the members of your school community what your "conversion of mind" has taught you:

neither eating nor drinking, and they say, 'He is possessed.' The Son of Man came eating and drinking, and they say, 'Look at him! A glutton and a drinker, a friend of tax-gatherers and sinners!' And yet God's wisdom is proved right by its results" (11:18-19). In exasperation, Jesus asks, "How can I describe this generation?" (11:16).

For disciples in any generation, the issue is not whether or not they are desert ascetics but whether they are authentic. That is, are Jesus' disciples responding to God's call through a lifestyle that proclaims the immanence of God's reign, gives evidence of the requisite change of mind, and calls others to contribute their talents to extend God's reign?

Matthew closes the Sermon on the Mount with the word "authority," suggesting that authority and its exercise emanates from within the disciple.[3] Authentic disciples exercise authority, then, neither because they have received specialized training that provides them insight into technical matters that nonspecialists do not possess nor because disciples hold official positions in organizations. Furthermore, authentic disciples do not exercise authority by cleverly interpreting laws or by pridefully condescending to allow others to effect the will of a hierarchical superior. Rather, authority and its exercise is predicated upon a living relationship with God, one evidencing itself not only as Jesus' disciples announce God's will for His people but also, and more importantly, through the authenticity of their lives. "Beware of false prophets, [those] who come to you dressed up as sheep while underneath they are savage wolves," Jesus warns his disciples. "You will recognize them by the fruits they bear" (7:15).

some challenges for Catholic educational leadership practice

During the 20th century there has been a penchant in business and industry—and in educational administration, too—to explicate how effective leaders function in their respective organizations. It is not infrequently that leaders and aspiring leaders search through books, journals, and popular magazines for tools and techniques purporting to improve leadership practice. A voracious appetite compels many of these people to attend courses, seminars, and workshops treating just about any topic associated with leadership. Unfortunately, however, the false allure of the cult of leadership is directed not so much with a critical eye toward how these women and men must change the way they think—if they are to exercise authority—but rather, to change how they act. Undoubtedly, all of the research into the phenomenon of leadership provides a wealth of insight into what effective leaders do. At the same time, however, this literature also lulls many women and men—especially those occupying focal leadership positions in their respective organizations—to overlook the metanoia that Scripture identifies as fundamental to authority and its exercise.

This vain search for the Holy Grail of authority would be comical if its outcome was not so tragic. Nowhere is this more true than for Catholic schools where God wills that youth to receive an "integral formation" (Congregation for Christian Education, 1977/1982). This formation provides the authentic intellectual and moral learning that will enable youth, as adults, to function as fully participating adult citizens not only of this world but, more importantly, of God's kingdom.

Consider the past four decades, if not the past century. Have any of the management models adapted from business and industry and applied to schools delivered the healing unction so that schools provided youth the intellectual and moral formation they deserve? Did "Management by Objectives" (MBO) in the 1960s and 1970s so efficaciously organize schooling so that students—the young adults and parents at the dawn of the new millennium—now act with authority in confronting the ills confronting their families and society? Did the movement for "Strategic Planning" in the 1970s and 1980s rectify the problems that MBO failed to address so that students—the first generation of young adults of the 21st century—now take a critical gaze at their lives, their work, and their world and muster the courage it takes to rid themselves and society of the vices promoting the "culture of death" (John Paul II, 1995)? Then, in the 1980s and 1990s, did the infallible pronouncements of those educational leaders charmed by the promises of "Total Quality Management" (TQM) translate TQM and its kindred cousins, Organizational Learning, Organization Development (OD), Organizational Re-Engineering, and Continuous Quality Improvement (CQI) into effective educational programs making it possible for youth to enact the values of God's kingdom in the 21st century? Will "transformational leadership" (Leithwood, Begley, & Cousins, 1994) or "distributed leadership" (Spillane, Halverson, & Diamond, 2001) be the last word on the subject? Only time will tell, but the sad litany of failure in the 20th century suggests that the answer is "No."

The Sermon on the Mount challenges Catholic educational leaders to redirect their focus away from this penchant with how they might function as leaders in their schools—by doing things *right*—and to focus instead upon the substance of their ministry—doing *right* things (Sergiovanni, 1991, p. 309). What Catholic educational leaders do in schools—beyond the very necessary and important managerial, human relations, and curriculum and instructional concerns that are part and parcel of good schooling in any generation—originates first and foremost in an intimate relationship with God through which Catholic educational leaders discern God's will for His people and announce it, not only as God's will applies to schooling but also as it applies to their lives, work, and world beyond the schoolhouse (Jacobs, 1996).

This challenge should provoke discomfort, as it did for the religious leaders in Jesus' generation, for this challenge requires Catho-

Examining your public rhetoric and decisions as a Catholic educational leader, what would the members of your school community identify as the primary sources of your authority?

1. _____
2. _____
3. _____

For a Catholic educational leader, a daily "examination of conscience" provides challenging personal and professional self-criticism, especially by contrasting one's motives and behaviors against a scriptural standard.

At the same time, a daily examination of conscience also enables a Catholic educational leader to become a "person of hope" for the members of the Catholic school community, all of whom struggle against evil and personal sin.

Discuss how "conversion of mind" relates to becoming "a person of hope":

lic educational leaders first to confront their own hypocrisy, especially the desire to function as an educational leader by donning the accouterments advocated by those who assert that there exists an infallibly efficacious model of educational leadership, a uniform fitting every educational leader's size and shape. Unfortunately, this is nothing more than a blatant form of authoritarianism that betrays the absence of a substantive conversion of mind. Instead, the witness of John the Baptist and Jesus of Nazareth challenges Catholic educational leaders to don the lifestyle associated with conversion. Metanoia—not conversancy with the latest leadership fads and trends—is what reorients how Catholic educational leaders view their lives, their work, and their world and is the animating core of authority and its exercise. This lifestyle is expressed most eloquently as Catholic educational leaders commit themselves to conversion, engage in it and, through the example of their lives, call the members of their school communities to conversion.

Three decades ago, the nation's bishops issued a pastoral message on Catholic education, *To Teach as Jesus Did* (National Conference of Catholic Bishops, 1972/1984). In this document, the bishops identified the theological virtue of hope as the crucial measure of the success or failure of the educational ministry. In light of this virtue, the bishops challenged Catholic educators—an inclusive term encompassing all Catholic educators, for example parents, mentors, coaches and the like—to examine how well they "enable [youth] to hear the message of hope contained in the Gospel, to base their love and service of God upon this message, to achieve a vital personal relationship with Christ, and to share the Gospel's realistic view of the human condition which recognizes the fact of evil and personal sin while affirming hope" (#8).

In light of this pastoral guidance, Catholic educational leaders might commence an examination—first and foremost, of themselves—of their willingness to engage in conversion. As part of this apprenticeship, Catholic educational leaders might frankly and honestly ask themselves:

- Do I examine my conscience daily and commit myself anew to repent of sin?
- How does the Gospel message of hope embolden me to see beyond the despair washed up by the tide of sin in my life and to experience the liberation that comes with repentance?
- Have I shared the story of my conversion from sin to help students, teachers, staff, parents, and pastors see the need for repentance and metanoia in their own lives?
- Do I reflect daily on the Gospel and use my reflections to inform what I do so that it is a "pastoral ministry" of service to the community more than a "job?"
- Do I take time each day to discern what God's will is for His people?

- How do I challenge the members of the school community to accept God's will as their sole purpose?
- How do the people I interact with on a daily basis experience my living relationship with God?
- Do I relate incidents from school life to teach how members of the community are growing in knowledge and wisdom?
- Do I identify and speak about how the members of the school community can use their talents to extend God's kingdom?

These and other similar questions can help Catholic educational leaders to evaluate whether and to what degree they teach as Jesus did. Frank and honest answers can also assist Catholic educational leaders to identify the degree to which their words and actions are congruent. And, to the degree the values of God's kingdom embedded in these questions do animate Catholic educational leaders, their ministry is authentic and they teach with the authority Jesus entrusted to the Twelve. But, to the degree that these values do not fully characterize their ministry, God is calling Catholic educational leaders to a deeper metanoia and repentance in order that the hope engendered in them through their repentance from sin will enable them to call to others to conversion. As the bishops have reminded those who serve in the ministry of Catholic education:

> Christian hope is of special importance today when many people express a naive optimism which fails to admit the reality and effects of sin upon the individual and society, and when many others, fully aware of evil in themselves and society, are tempted to indulge in crippling despair. In the face of these two attitudes, the Church [through those who serve in the educational ministry] can make a unique contribution by preaching the Gospel of hope. The Gospel proclaims the dignity and freedom of each person and gives assurance that men [and women] are right to hope for personal salvation and for the ultimate conquest of sin, isolation, injustice, privation, and death, because these evils have already been conquered in the person of Jesus Christ. (National Conference of Catholic Bishops, 1972/1984, #9)

As the lives and ministry of John the Baptist and Jesus attest, there is no singular way to be a disciple. Some will be more ascetic and eremitic, while others will plunge directly and fully into the lives of God's people. Some will find themselves more comfortable ministering to individuals or by working with small groups, while others enjoy working the crowd. But, each of Jesus' disciples is uniform in one respect: authenticity. Catholic educational leaders exercise authority, then, as their words and actions convey the liberation they have experienced through conversion and repentance from sin. These disciples

Sketch an incident when a stakeholder wrongly accused you of hypocrisy:

Name the hypocritical behavior identified:

State the feelings this engendered in you:

In retrospect, have you experienced compassion for the stakeholder, whose spiritual disease became clearly evident in this difficult situation?

As a minister of God's kingdom, suggest what you would say to a colleague who came to you, unjustly accused of hypocrisy:

exude unwavering hope in God's will for His people, unflagging belief in the Gospel, and boundless energy to extend God's reign.

Why, then, are so many people quick to criticize Catholic educational leaders? Certainly, Catholic educational leaders cannot dodge one brutal truth: it may be hypocrisy.

Many teachers, students, staff, parents, and pastors yearn to hear the good news of salvation and to experience liberation from slavery to the sin which blinds them, makes them deaf, or renders them lame when events call for heroic action. But instead, as these people look to Catholic educational leaders, some may experience a sad betrayal. Erudite words—expressing an extensive knowledge and awareness of the latest secular educational clichés and panaceas—fail to address the substantive religious, spiritual, and moral questions pulsing through the peoples' hearts. And even more sadly, these Catholic educational leaders are blind to their hypocrisy. Blissfully existing in a world of self-chosen delusion, these false disciples conspire—as did the Jewish religious leaders in Jesus era—to drive anyone who names their hypocrisy from their midst.

Matthew closes the Sermon on the Mount with the reminder that Jesus commissioned His disciples to teach with authority. The operative notion is that through an intimate relationship with God, by discerning God's will for His people, and then calling women and men to metanoia, they will recognize in the disciples' humility the voice of God calling them to the change of mind that will liberate them from sin. Then, by accepting God's will and acting congruently with it, these women and men will form a hope-filled community of God's people. In this sense, the Sermon on the Mount is a summons for Catholic educational leaders to recognize that authority—the essence of moral leadership—emanates from the deepest recesses of one's character. This authority, then, is forged not in academic coursework or professional certification programs but in a fundamental metanoia reorienting how one's sees, how one lives according to the values of God's kingdom, how one calls others to conversion, and the hope one is able to offer others through the leading effected by one's personal conversion.

When people experience Catholic educational leaders teaching with authority, they are filled with awe and give praise to God for granting such authority to His people (9:8) because they recognize in these disciples the immanence of God's kingdom. In fact, they experience it—either in its fullness or as a faint glimmer of hope—and are motivated to risk engaging in the metanoia that will bring God's kingdom to fulfillment. Matthew does not suggest, however, that fidelity to this vocation will be free of difficulty. As the lives and ministries of John the Baptist and Jesus exemplify—and as Catholic educational leaders who exercise authority know all too well from personal experience—the

forces of this world will utilize every power to rid themselves of any prophet who announces what God wills for His people.

- **authority and healing: Jesus commissions the twelve (10:1-42)...**

As Jesus teaches about the values characterizing life in God's kingdom, Matthew recounts the moment when Jesus endowed the Twelve with "authority to cast out unclean spirits and to cure every kind of ailment and disease" (10:1) and sent them forth with the instructions: "Do not take the road to Gentile lands, and do not enter any Samaritan town; but go rather to the lost sheep of the house of Israel. And as you go proclaim the message: 'The kingdom of Heaven is upon you.' Heal the sick, raise the dead, cleanse lepers, cast out devils. You received without cost; give without charge" (10:6-8, New English Bible).

A subtle irony presents itself in this scene where Jesus commissions the Twelve to venture forth: they are to go not to sinners but to "the saved," that is, those Jews claiming that "God is with us."[4]

Resting comfortably in the false security afforded by their worldview, the saved unwittingly engage in self-justifying behaviors which, in turn, allow them to castigate and marginalize others whose lives differ from the comfortable status quo that the saved have established for themselves. And yet, this status quo only insulates the saved from having to confront their own moral poverty. The irony implicit in this scene is that pride has so infected the worldview of the saved that they are, in reality, sinners, a fact that is easily seen in their lack of charity! Jesus sends the Twelve to these sinners—those who believe they are already saved—to announce that God's kingdom is near and to heal the ravages wrought by their sinful worldview.

Furthermore, Jesus instructs the Twelve to perform this ministry free of charge—a barbed critique of the ritual practice whereby sinful Jews made monetary offerings to their "saved" religious leaders who, in turn, would invoke God's blessing upon those making the offering. Underlying Jesus' caustic critique is the question: "How can the poor receive God's blessing since they cannot afford it?" In short, Jesus instructs the Twelve that God's mercy, forgiveness, and love is not available for purchase—subjecting the Creator to His creatures—but is readily available to all human beings, free of charge. The price of forgiveness is steep, however, because it requires metanoia.

Thus, Jesus calls the Twelve to cast out unclean spirits and to cure every kind of ailment and disease. However, because the *power* to heal is not synonymous with the *authority* to heal—the former coming from without while the latter emanates from within—Jesus is charging his disciples to heal the interior diseases manifesting themselves in human sinfulness. That is, Jesus endows the Twelve with the authority to heal how people think about things, as a pastor would, rather than to

_____

_____

Identify three intractable issues requiring conversion on the part of the stakeholders in your school community:

1._____

2._____

3._____

Place a check mark (✔) beside the behavior best describing your first reaction when issues like these are raised:

_____ I first think about using power to solve these issues.

_____ I think about using authority but resort to using power when issues like these arise.

_____ *I use authority to teach stakeholders about their need for conversion of mind.*

Describe how you might approach these issues as a matter of "conversion of mind":

_____

_____

_____

_____

_____

_____

_____

_____

apply emollients to the symptoms evident in human sinfulness, as a physician would.

This distinction between the "power to heal" and the "authority to heal" provides greater clarity about the nature of the authority and the instructions Jesus gave to the Twelve (Matthew 10:1, 5-8). By endowing them with authority to cast out unclean spirits and to cure every kind of ailment and disease (Matthew 10:1)—specifically, to heal the sick, raise the dead, cleanse lepers, and cast out devils (Matthew 10:8)—Jesus commissions the Twelve to proclaim the advent of God's kingdom, to teach about the change of mind this requires, and to act in a way that the values of the God's kingdom manifest themselves through one's words and actions. But, the challenge is to allow these values to emerge from within by engaging oneself in the metanoia that leads to healing. And, as Jesus' disciples in every generation minister in this way, they exercise the authority to heal that Jesus entrusted to the Twelve. This authority manifests itself as women and men rediscover their vocation and restoration as God's holy people through their healing from disease, their liberation from sin, and their resurrection from death.

It should not prove surprising that various maladies beset women and men from every side. How these people think about their lives, their work, and their world evidences not the values of God's kingdom but dreadful malignancies terminating in physical and spiritual annihilation. Motivated by self-interest rather than love, women and men make choices rendering them prisoners of a restricted worldview. Slowly and imperceptibly, but surely and with stultifying effectiveness, these people find themselves imprisoned in an iron cage with no hope of release (Weber, 1992). The "culture of death" eventually devours them (John Paul II, 1995).

Twenty centuries ago, Jesus commissioned the Twelve to effect miraculous healings in those who falsely believe themselves to be saved. In this generation, Jesus continues to commission His disciples and endows them with the same authority. Like the Twelve before them, the mission of disciples in this generation is to cleanse and heal those who believe that they are saved from the ravages of sin which ensnare them, to rid them of the evils which beset them, and to raise them from death caused by sin to the new life of grace.

some challenges for Catholic educational leadership practice

Jesus' gift of authority and His instructions to minister to the community of the saved are as relevant for Jesus' disciples in this generation as they were for the Twelve nearly twenty centuries ago. Furthermore, Jesus' instructions and the gift of authority provide a vision of Catholic educational leadership practice that stands in stark contrast with many contemporary ideas about educational leadership.

For example, over the past two decades, calls for school reform have emanated from many quarters, especially from the business and industrial community as well as the federal government. Without doubt, reformers are as passionate today as were their predecessors nine decades ago when educational progressives—like Francis Parker, George Counts, and John Dewey at the University of Chicago and Ella Flagg Young as Superintendent of Chicago Public Schools (Webb & McCarthy, 1998)—directed their attention toward classroom teaching as the most promising avenue to effect educational reform. The logic driving reformers in both generations assumes that if teachers would only do what they are in schools to do (namely, to teach students), academic achievement would certainly follow. The means to facilitate this desired outcome, that is, the sure route to educational reform through improved classroom instruction is better teacher training and professional development.

Early in the 20th century, educational reformers like Dewey and Young promoted teacher growth and development by fostering democratic processes in their schools. Implicit in this scheme was the teacher's authority, especially with regard to making decisions about curriculum, textbooks, and other pedagogical issues.

In her book *Isolation in the Schools* (1901), Young decried the two-tiered supervisory model adopted from industry and applied in schools, arguing that "close supervision" is not only dangerous to instructional efficiency but also creates an un-American and undemocratic situation. In these schools, principals—the specially trained "managerial class"—would specify what teachers—the "worker class"—would implement the decisions made by their principals. As Young discussed these matters in her 1914 annual report to the Chicago Board of Education:

> We are now face to face with the fact that a Democracy whose school system lacks confidence in the ability of the teachers to be active participants in planning its aims and methods is a logical contradiction of itself....What must come, and is coming rapidly in the more progressive systems, is the contributions of the successful experience, the theories, and the doubts of teachers, in frank, open discussion in councils organized for freedom of thought and speech. Why talk about the public school as an indispensable requisite of a Democracy and then conduct it as a prop for an Aristocracy! (City of Chicago, 1914, p. 109)

Like Dewey and Young, reformers in this generation assume that principals enact an important organizational role—that of instructional leader—to foster those conditions that will improve teaching. But, in contrast to Dewey and Young—whose reform measures endeavored to democratize schools by recognizing the authority of teachers and their

***Cite three elements associated with "school reform" that appear to transcend the generations*:**

1. _____
2. _____
3. _____

central role in the educational decision-making process—this generation of reformers emphasizes learning outcomes as measured on standardized tests not in how graduates embody democratic principles. The operative assumption is that principals must supervise teachers more closely in order to remediate these teachers who provide inadequate instruction. To effect the educational outcomes indicative of reform, then, principals must wield power. And, indeed, in the functional role of instructional leader, principals do possess and can wield an immense amount of power.

Jesus' call to metanoia challenges Catholic educational leaders to change how they think about teaching if they are to effect the healing that teachers need, to raise inadequate teachers from the stultifying routine that can pass for teaching, and to redeem those who believe they are good teachers but really are not. In short, Jesus commissions Catholic educational leaders to minister to the community of teachers by casting out the evil endemic to the educational system, one that makes it virtually impossible for bad teachers to teach youth as good teachers do.

To effect this substantive reform, Jesus' commissions Catholic educational leaders to teach their fellow disciples—who profess to know what good teaching is and believe they are doing it in their classrooms—to change how they think so that their words and actions better promote the goal of substantive educational reform. Catholic educational leaders, then, are not hierarchical superiors who inspect, prescribe, and wield power to get teachers to do what Catholic educational leaders dictate. Instead, Scripture reminds Catholic educational leaders that Jesus commissions them to teach about the purpose animating the Catholic school community and to give witness to this purpose in words and actions that motivate teachers to make decisions about changing what they do, all in order that teachers will foster those conditions that will bring the school's purpose to fruition where it counts most—in their classrooms.

What, then, constitutes the purpose for educating youth that is to inform how teachers are to think about their roles and that Catholic educational leaders must preach to their fellow ministers?

In *Catholic Schools*, the Congregation for Catholic Education defines a school as "...a privileged place in which, through a living encounter with a cultural inheritance, integral formation occurs" (1977/1982, #26). An "integral formation" involves "...a synthesis of culture and faith, and a synthesis of faith and life: the first is reached by integrating all the different aspects of human knowledge through the subjects taught, in the light of the Gospel; the second in the growth of the virtues characteristic of the Christian" (#37). Educators model this integration not only through their words but also, and perhaps more importantly, by every facet of their behavior (#43). This witness enables educators to guide one another and their students to deepen their faith

As a Catholic educational leader, cite three elements involved in Catholic school reform:

1. _____
2. _____
3. _____

Describe how you can introduce these elements into your school's professional development program:

_____

_____

_____

_____

_____

_____

and to enrich and enlighten human knowledge with the data of faith (#39). Educators help one another and their students to grasp, appreciate, and assimilate these values by guiding one another towards eternal realities (#42).

The Congregation identifies two obstacles that educators must confront and overcome if they are to be successful in synthesizing culture, faith, and life.

The first obstacle is a potential consequence resulting from an uncritical embrace of cultural pluralism (#10). While cultural pluralism is not, in and of itself, an obstacle—indeed, the plurality of cultures and their traditions enriches the human community and enables human beings to appreciate their particular cultures and to gain insight into their defects as well—one potentially deleterious consequence of cultural pluralism is cultural relativism. This errant philosophy asserts that cultural values are roughly equivalent and that no one culture's values are superior to those of another. Cultural relativism, then, threatens to undermine the validity of universal values, possessing permanent and significant value for every culture, irrespective of time and place.

To deal with this first obstacle, the Congregation challenges educators to demonstrate to their students, in words as well as through the example of their lives, how to resist the debilitating influence of relativism by living up to the demands that educators have embraced by virtue of their baptism (#12). This witness enables youth to discern in the sound of the universe the Creator whom it reveals (#46), to discover, in the light of faith, their specific vocation to live responsibly in community with others (#9), and to contribute to a more just society (#58). Thus, Catholic educational leaders must constantly remind their fellow ministers that *educating* youth involves more than *instructing* them (Jacobs, 1997).

The second obstacle—evident in cult of individualism (#45)—stems from the first obstacle but is focused upon the forces of materialism and pragmatism as well as the technocracy of contemporary society (#12).

Educators need to be alert to the false allure of materialism and its power to captivate the senses and enslave the power of will. For its part, materialism is the false belief that permanent value is to be discovered in created things and, in the extreme, identifies the worth of human life and existence with the acquisition of created things. More pernicious is one implication of materialism, namely, that human life is only one of many created things, one easily dispensed with if it does not "add value" or "worth," as various individuals, groups, and cultures define those terms.

While pragmatism fosters attitudes that allow these outcomes to emerge gradually, it is directed more at the decision-making process. For their part, Catholic educational leaders need to make their colleagues

Discuss how an "integral education" relates to:

- humility:

- authenticity:

- the gift of healing:

What does this suggest about "ministry" as a Catholic educational leader?

Reflect upon how decisions are made in your school community. Identify an instance where:

- uncritical cultural pluralism was evident:

- materialism manifested itself:

- pragmatism was the crucial factor:

aware about how pragmatism overtly and covertly influences the educational decision-making process. For example, as educators consider curricular or instructional alternatives, they need first to inquire about the values operative in the decision-making process. In many instances, pragmatism evidences itself as educators make decisions based solely upon the value of efficiency—that which achieves desired curricular or instructional outcomes most quickly—or, worse yet, self-interest.

More importantly, Catholic educational leaders must challenge their fellow ministers to make careful inquiry into the values that influence decision making with regard to the school's program of moral formation. For example, Catholic educational leaders might engage with their colleagues in responding to the following questions:

- Do I (we) value efficiency more than effectiveness so that I (we) justify relegating moral and religious education to the religion teacher(s) or department?
- Do I (we) fail to correct misbehavior whether it is committed by students or, more perniciously, by colleagues?
- Do I (we) value collaboration and equanimity more than confrontation and conflict so that I am (we are) more willing to tolerate excessive competition that feeds self-interest and greed rather than to confront this evil threatening to destroy the school as a community?

Like any ideology, pragmatism slowly establishes a toehold within a community. And, as pragmatism gains strength, its power begins to manifest itself as decisions gradually marginalize the school's program of moral formation. This process is not only overt but also covert as educators—who believe they are responding to God's will for His people—are co-opted by pragmatism to sacrifice their values for expediency. And, like the self-righteous Jews who Jesus confronted for their hypocrisy, these educators allow evil to devour whatever good they falsely believe they are struggling so hard to achieve.

Lastly, Catholic educational leaders must challenge their colleagues to question the unquestioned technocracy of modern society and how this ideology narrows their focus of inquiry. Teachers need to ask themselves: In the Information Age, has technology—and its amazing capabilities to provide instantaneous information—become an idol to which humanity is subservient and must render homage? Does this false god—and the presumptive belief it is founded upon, namely, the infinite perfectibility of technology—govern how people look at their lives, their work, and their world so that they become blind to, devalue, and ultimately, deny the one, true God? Further, does paying homage to the false god of technology allow disciples to be dismissive of those who do not belong to the technocratic aristocracy?

Unless educators address the presence of these obstacles to the synthesis of culture, faith, and life in their own lives and engage in the fundamental change of mind that will enable them to teach this saving message to the members of their school communities, their witness will fail for one of two reasons. First, their ministry will fail because these educators do not possess a critical conscience that allows them to place into question their own comfortable status quo, leading them to believe falsely that they are fulfilling their mission. Second, their ministry will fail because of hypocrisy, that is, these educators will teach about the obstacles posed by cultural pluralism, the cult of individualism, and the technocracy of modern society but, in their own lives, fail to give witness to a true conversion from these potential evils.

The Congregation for Catholic Education challenges educators to engage themselves in creating authentic educational communities out of a love for the common good that will counteract the rise of new forms of individualism (1977/1982, #62). To accomplish this theological objective, educators must look upon their ministry as one of constructing a new world "freed from a hedonistic mentality and from the efficiency syndrome of modern consumer society" (#91). When educators confront and effectively overcome these obstacles in their own lives, they can truly educate youth by fostering a living and apostolic school community that equips its students to make their own positive contribution, in a spirit of cooperation, to the building up of the secular society (#13) and to make the world a better place for humanity to live in (#45).

To contend with the obstacles that threaten to derail their ministry, Catholic educational leaders must remind their colleagues that the vocation of the Catholic educator is to teach about God's will for humanity and to challenge students to engage in the fundamental metanoia that will change how they think about education (Jacobs, 1996). Namely, teachers must ensure that students will understand that education exists not for the purpose of gaining power over other human beings but as an aid towards acquiring a more complete understanding of, and community with, humanity.[5] Furthermore, Catholic educational leaders must remind their colleagues that their vocation also involves teaching students that the intellectual formation acquired through schooling is not a means to material prosperity and worldly success but a gift from God to be used for serving and bearing responsibility for others (Congregation for Catholic Education, 1977/1982, #56).

Unfortunately, secular calls for school reform, and especially those endeavoring to improve learning outcomes as these are achieved through better teacher education and professional development programs or as these are measured on standardized achievement tests, are based upon the false assumption that the primary purpose for schooling youth is to provide an intellectual formation. In contrast, Catholic educational leaders must endeavor to ensure that "...a school is not only

Cite three areas of Catholic educational leadership practice the Congregation for Catholic Education challenges you to consider reforming:

1. _____
2. _____
3. _____

a place were one is given a choice of intellectual values, but a place where one has presented an array of values which are actively lived. This school must be a community whose values are communicated through the interpersonal and sincere relationships of its members and through both individual and corporate adherence to the [worldview] that permeates the school" (Congregation for Catholic Education, 1977/1982, #32).

To effect this reform, God endows Catholic educational leaders with a ministry animated by the virtue of charity and expressed most eloquently in solicitude for teacher growth and development as ministers capable of attending to the intellectual and moral formation of youth. Catholic educational leaders "...must aim to animate [their teachers] as witnesses of Christ in the classroom and tackle the problems of their particular apostolate, especially regarding a Christian vision of the world and of education, problems connected with the art of teaching in accordance with the principles of the Gospel" (#78). Only then will teachers enable their students to harmonize their rights and duties as Christians and as members of society, "remembering that in every temporal affair they must be guided by a Christian conscience" (#79).

Matthew's pericope recounting the commissioning of the Twelve reminds Catholic educational leaders that authority always trumps power, although this might not always appear to be the case. Like John the Baptist, Jesus taught with authority and those who listened were compelled to make a choice between citizenship in God's kingdom or the kingdom of this world. In response, those who thought they were saved grew increasingly resentful and angry, complaining about Jesus and berating His lifestyle. And, even though Jesus astonished these people by teaching them with authority, the community of the saved drove Jesus from its midst because he was simply too much for them. If only the community of the saved had allowed Jesus' teaching to change how they thought, they would have discovered how close God's kingdom really was. Instead, the saved resisted and found themselves citizens not of God's kingdom but slaves of an empire that destroyed the religious and political heart of Judaism, the city of Jerusalem, around 67 a.d.

The authority Jesus entrusted the Twelve continues to manifest itself today in the miracles that authentic disciples perform. As Catholic educational leaders respond to God's call, discern God's will for His people, and teach with authority about God's the values associated with God's kingdom, teachers, students, staff, parents, pastors, and other stakeholders will respond. For their part, teachers will engage in a fundamental reassessment of what they do and why they do it, becoming more self-governing as they grow in freedom as God's sons and daughters. These teachers will not cower before Catholic educational leaders and their power, although teachers might not always respond wholeheartedly to the call to metanoia and the challenge to focus upon one's

relationship with God and God's will for His people as the animating core of professional practice. But, these teachers will discover as they exercise their ministry with authority that they, too, effect miracles. These teachers will heal their students of the evils rooted in cultural pluralism, the cult of individualism, and the technocracy of modern society which threaten to lead them to embrace the culture of death. As the Congregation for Catholic Education so aptly describes this authority:

> Either implicit or explicit reference to a determined attitude to life (*Weltanschaung*) is unavoidable in education because it comes into every decision that is made. It is, therefore essential, if for no other reason than unity in teaching, that each member of the school community, albeit with differing degrees of awareness, adopts a common vision, a common outlook on life, based on adherence to a scale of values in which [this individual] believes. This is what gives teachers and adults *authority* [italics added] to educate. (1977/1982, #29)

When Catholic educational leaders exercise their ministry with authority, teachers will also exercise their ministry with authority by healing their students and raising them to new life. God's reign cannot be all that far off!

◦ summary: a scriptural vision of authority and its exercise...

These reflections upon Scripture and Church teaching provide an apprenticeship in a specific Christian lifestyle—that of the Catholic educational leader—which adds greater depth and clarity to the philosophical speculations about authority and its exercise specified in the first two chapters of *Authority and Decision Making in Catholic Schools*. In sum, these theological reflections remind Catholic educational leaders that they can exercise authority well—as philosophy describes it—and yet, fail miserably as Jesus' disciples—as Scripture and Church teaching describe authority and its exercise.

Scripture and Church teaching suggest that authority and its exercise discovers its origins in an intimate relationship with God through which God challenges Catholic educational leaders to change how they think about their lives, their work, and their world. This metanoia—a radical conversion of mind—enables Catholic educational leaders to discern God's will for His people. Then, as Catholic educational leaders respond to the Lord's commission go forth and to teach the members of their school communities about the immanent coming of God's reign, Catholic educational leaders exercise authority by teaching about the values of God's kingdom and healing the members of their school communities from the ravages of sin which inhibit them individually and collectively from being obedient to God's will. Scripture and Church

teaching, then, offer a substantive theological rationale specifying the authority of the Catholic educational leader. This rationale integrates the philosophy of authority with the requirements of the vocation of the Catholic educator and elevates this work from a task-oriented secular *"job"* to a pastoral *"ministry"* of service to the members of the Catholic school community.

As Catholic educational leaders exercise authority by ministering in a way conversant with the challenges presented by Scripture and Church teaching, they might consider praying each day for the members of their school communities in the way St. Paul prayed for the Christian community at Colossae:

> May you attain full knowledge of God's will through perfect wisdom and spiritual insight. Then you will lead a life worthy of the Lord and pleasing to him in every way. You will multiply good works of every sort and grow in the knowledge of God. With the might of his glory you will be endowed with the strength needed to stand fast, even to endure joyfully whatever may come, giving thanks to the Father for having made you worthy to share the light of the saints in light. He rescued us from the power of darkness and brought us into the kingdom of his beloved Son. (1:9b-13)

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[1] Philology—the careful study and analysis of words and their many usages—is important to scriptural analysis as it provides clues concerning an author's intended meaning. In this chapter, some key words will be highlighted—not for the purpose of providing mini-lessons in philology—but to enhance the reader's insights into Matthew's text, its potential meanings, and some applications to the ministry of the Catholic educational leader. So as not to distract readers, philological commentary is relegated to endnotes.

[2] In recent decades, many have characterized John's call for conversion as necessitating a change of *heart*, connoting a change of sentiments or feelings. The Greek root of metanoia (νοησις), however, denotes the power of the mind to direct the will. In this context, then, "mind" denotes how individuals look at their world (in German, *Weltanschauung*) and the values that a particular worldview affirms. Readers should be alert to this misuse of the Greek because, although those who identify metanoia as a change of heart are faithful to the radical nature of conversion, the mistranslation is not faithful to the precise nature of that conversion, at least in so far as John preaches about it. John does not call people to change how they *feel* but to change how they *think* as a prelude to how they will act. This distinction is a matter of no small consequence. Recall that women and men can change (or mask) visceral reactions to many moral issues without changing how they think about them. For example, one can tolerate or tacitly accept others of different racial origins while continuing to think as a racist does.

[3] Authority (in Greek, εξουσια) denotes "that power or force emanating out of one's being," that is, behavior representing an individual's most deeply held and cher-

ished beliefs as these evidence themselves in words and actions. Others recognize authority, then, as people enact their most deeply-held and cherished beliefs—that is, what each person truly is in the depths of one's being—through words congruent with one's actions.

4 "God is with us," is rendered in Greek, *Immanuel*. This is an important term because one of its connotations ("God is *not* with *you*") betrays a rather harsh, exclusionary judgment. The irony is that pride has so infected the minds of those rendering this judgment—falsely believing that "God is with *us*"—when in fact, the pride evident in their words and subsequent actions reveal that "God is *not* with *us*."

5 In this sense, the popular aphorism "knowledge is power" is misdirected for it places the student's self-interest above the common good. In contrast, Catholic educational philosophy suggests that, while it is in each individual's self-interest to receive a educational program providing both an intellectual and a moral formation, the purpose for educating youth is not to equip them with power to effect self-interest but to effect what is in their true self-interest, namely, the flourishing of the common good. That specifically entails discipleship, namely, actively contributing to the building of God's Kingdom and the salvation of souls.

The first three chapters of *Authority and Decision Making in Catholic Schools* framed a philosophical and theological rationale concerning authority. With this theoretical foundation established, the next two chapters consider more practical matters. Chapter Four discusses three tools Catholic educational leaders can use to exercise authority. Chapter Five responds to four practical questions Catholic educational leaders have posed as they grappled with the issues raised by the content of the first three chapters.

Practical matters and the exercise of authority

In Chapter Two, it was noted that the practical thing to do is the right thing to do and manifests itself in a "firm and unchangeable character" evident in decisions this person makes about "what is appropriate to the occasion" (Aristotle, *Ethics* II.4, p. 187). What is practical, then, results from careful deliberation, after considering what theory suggests ought to be done and skill indicates should work given the context and materials at hand.

◦ The tools of authority

Simon (1993) identifies three tools for Catholic educational leaders to consider using as they deliberate about the right thing to do. These tools include: persuasion, deliberation, and propaganda (Figure 6). Judicious use of these tools promotes maturity, coordinated action, and self-governance as Catholic educational leaders endeavor to ensure that the common good takes precedence but does not trample wantonly upon individual self-interest. All the while, the school's purpose increasingly influences individual, group, and communal decision-making processes.

Figure 6.
The tools of authority

Three tools are available to Catholic educational leaders to foster conditions that promote the maturity, coordinated action, and self-governance:

1. ***persuasion*** ..... a moral process steeped in the operation of free choice
2. ***deliberation*** ..... an open and honest exchange of ideas among free people who share a common purpose
3. ***propaganda*** ..... a means to educate the governed concerning their rights and responsibilities in light of the common good

adapted from: Simon, Y. R. (1993). *Philosophy of democratic governance.* Notre Dame, IN: University of Notre Dame Press.

◦ persuasion

The first tool, persuasion, is a moral process "...awaken[ing]...a voluntary inclination toward a certain course of action" (Simon, 1993, p. 109). If Catholic educational leaders are to persuade others, then they must induce them to direct their internal power of will toward what lies beyond their more narrow and parochial self-interests. That is, Catholic educational leaders must persuade others to freely will more enduring and universal interests—for example, the school's purpose—to influence their decision-making processes.

Daily life offers many instances evidencing how almost everyone in schools uses the tool of persuasion. One Friday morning, for example, a teacher struggles valiantly to persuade his students to engage in learning, even though today's upcoming pep rally is of far greater interest to the majority of the students. Then, even though the fire drill occurred as scheduled prior to the lunch hour, the students are rambunctious. And so, the principal attempts to persuade teachers to supervise the cafeteria, gymnasium, and playground even though the teachers would rather use the lunch hour to recoup their energies for the afternoon. Meanwhile, the cheerleading squad waits impatiently in the principal's office. Armed with every argument the principal has heard on countless previous occasions, the squad wants to persuade the principal that she ought to give its members permission to skip afternoon classes to prepare for the pep rally.

As a tool of authority, persuasion is not a matter of manipulating people into doing what one wants them to do. Instead, persuasion is a *moral* process integrating, first, an agent possessing a moral imperative and, second, the power of will.

First, consider the agent. This individual introduces into the decision-making process (and, as necessary, re-introduces) the purpose animating the community. The agent does so by communicating these imperatives in a clear, convincing, and compelling manner, thereby offering intellectual justification concerning *why* others ought to allow this imperative to take precedence to their self-interests. In this sense, while the agent seeks to get others to give due consideration to this imperative and, further, to understand how it is in their self-interests to act in a way conversant with the common good, the justification for persuading others is not the desired end. Rather, persuasion is a means—a tool—used to get others effect that end.

Persuasion integrates a second element, namely, another's power of will that the agent is endeavoring to sway in the direction of accepting an imperative. That is, the agent crafts arguments with the intent of getting others to direct their power of will to act conversant with more substantive matters, in particular, the community's purpose.[1]

Persuading others to allow the school's purpose to take precedence to self-interest presents Catholic educational leaders at least two

Describe a situation where you attempted to persuade someone by using the school's purpose as the primary focus:

How was your attempt to "persuade" different from "manipulating" that individual?

challenges. First, one's words, actions, and decisions must testify to the primacy of the imperatives one wishes to persuade others to incline their wills toward. Second, Catholic educational leaders must respect the other members of the community as well as any well-founded suggestions and programs they might have to offer.

With regard to the first challenge, Catholic educational leaders will not persuade others to place a premium upon the school's purpose simply by articulating pre-packaged nostrums and pious platitudes or maxims, especially those enshrined in a school's mission statement. Instead, if Catholic educational leaders are to use the tool of persuasion effectively, they must direct their energies toward building a school culture within which the purpose animating the Catholic school becomes focal and, then, is experienced and shared by its members (Cook, 2000). To build this school culture, Catholic educational leaders must truly desire—with all of their mind, heart, and soul—to persuade others of the significance of the school's purpose. And, they must do so not only through words, actions, and decisions, but more so, through the quality of their character as Aristotle's *Nicomachean Ethics* makes clear. Since students and teachers will judge whether or not to attend to the principal's message by evaluating the degree to which they believe the principal is sincere, the depth of one's personal belief in and commitment to the school's purpose proves most effective in persuading others. Ultimately, and as the reflections upon the Gospel of Matthew suggest, the authenticity of the Catholic educational leader's character—not expertise in public speaking or public relations—will or will not persuade others of their responsibility to be attentive to, to be deliberative about, and to direct their power of will to allow the school's purpose to transcend their self-interests.

For Catholic educational leaders, this challenge serves as a reminder that knowing and understanding the school's purpose, though certainly important, is of secondary importance to what is absolutely crucial, namely, how one's character communicates the school's purpose. There is little doubt about it: teachers and students will judge the degree of the principal's commitment to the school's purpose by assessing how the principal concretely expresses its purpose in behaviors and decisions that do (or do not) give priority to the school's purpose. Students and teachers will respond to persuasion—and respond positively—as they hear in the principal's words and see in the principal's actions and decisions a character that mirrors one's commitment to the school's purpose. Like the Jewish religious leaders Jesus criticized, teachers and students will respond negatively the moment they spot a hypocrite, that is, a principal whose words, actions, and decisions betray a different purpose. This failure of authority not only breeds cynicism; more significantly, this failure of authority also spawns autocratic and totalitarian sentiments, the antithesis of mature citizenship in a democratic republic.

Identify three values you hope to communicate through your character when you attempt to persuade the members of your school community:

1. _____
2. _____
3. _____

Are these values explicitly stated in your school's mission statement?

Concerning the second challenge, the term "respect for others" does not denote women and men who capitulate—as if they have no backbone—to the fleeting whims, ideas, and programs that others assert are necessary for the school's purpose to flourish. It is because Catholic educational leaders respect the members of the school community—even though they may disagree with them—that Catholic educational leaders attend to and consider alternative points of view, evaluate the worth of differing and oftentimes divergent ideas, and give serious weight to these matters by discerning what the ethic of care requires.[2] Thus, Catholic educational leaders do not persuade others by squelching or denying the validity of competing or contrary voices. Instead, Catholic educational leaders use the tool of persuasion to engage people in changing how they think about substantive matters—the metanoia indicated in the Gospel of Matthew—by allowing the virtues of mercy and justice to temper their considerations. The desired outcome is that what is more valuable and of truly greater moment will influence how every member of the school community thinks about what is necessary and gives voice to it.

Respect challenges Catholic educational leaders to temper their enthusiasm for what they believe is in the best interest of the school community by considering what needs to be done here and now in order to promote the common good. Rather than simply insisting upon what others must do, Catholic educational leaders must allow their most cherished ideas and programs to be tested against the those proposed by others who cherish their ideas and programs just as passionately. But, as Catholic educational leaders allow the common good to clash with individual and group self-interest, they use the tool of persuasion to foster greater maturity. They do so by assisting others to allow the school's purpose to inform their decision-making processes and, over the course of time and through this rather slow and untidy process, to become more deliberate concerning their responsibility for promoting the common good. Respect—an essential element of persuasion—is what enables Catholic educational leaders to promote maturity as well as to forge a more deeply held majoritarian consensus out of the cacophony of discordant voices.

Persuasion undoubtedly takes time, courage, patience, and perseverance. But, by taking time, being courageous, and patiently persevering, Catholic educational leaders build a school culture within which the members of the community take to heart what the common good requires and allow it to transcend individual and collective self-interest.[3] However, Catholic educational leaders facilitate this outcome only to the degree that their words, actions, decisions, and characters authentically communicate the school's purpose and as they demonstrate respect for their students and teachers, giving due consideration to their self-interests in light of what the common good requires.

Identify three ways you demonstrate respect for the members of your school community:

1. _____
2. _____
3. _____

In the perfect world and school, persuasion is only needed to forge and ensure continued cooperation. In this rarified culture, the members of the school community—as mature persons—are attentive to and respectful of one another, give careful attention to alternative ideas and considerations, and incline their power of will toward effecting what is in the school's best interest. However, because this is an imperfect world and schools reflect this less-rarified reality, authority is necessary to remediate for various immaturities. Persuasion, then, is a tool of authority used to deal with unbridled self-interest as the members of the community are reminded about those communal imperatives that ought to transcend self-interest. In this way, the exercise of authority fosters maturity and forges a majoritarian consensus about what must be done here and now in light of the common good.

Because it is oftentimes difficult to ascertain the one best way to bring the school's purpose to fruition, decisions must be made. Persuasion provides Catholic educational leaders a tool to forge consensus about what ought to be done when conflict emerges. As a tool of authority, persuasion not only engages members of the community in substantive discourse about what the school's purpose denotes in practical circumstances. In addition, persuasion challenges teachers and students to give internal assent to these ends and to make free, more responsible, and informed judgments about what the situation requires. Thus, "...whenever persuasion suffices, the use of coercion is unqualifiedly unlawful. But through education and improved organization it is always possible to push further up—though perhaps very slowly—the limit of what persuasion can effect. A steady determination to get the best out of persuasion may cause revolutionary changes..." (Simon, 1993, p. 117).

Efforts to renew democracy and to build Catholic identity in Catholic schools hinges upon Catholic educational leaders who adopt a long-term view toward clarifying and building school culture and who use persuasion to effect those ends. If only because educating the members of the school community to bridle their self-interests and to accept what the common good requires time, Catholic educational leaders cannot expect others who hold equally strong opinions and beliefs simply to acquiesce. In order for teachers, staff, students, parents, pastors, and other stakeholders to change how they think about substantive matters, Catholic educational leaders must allow these members of the Catholic school community the time they need to consider carefully the validity of various and competing claims. In a democratic society, it is the duty of those who govern "to seek the maximum of voluntary co-operation, to explain its purposes and methods, to educate the governed, to appeal indefatigably to whatever element of good will can be found in them, and never to resort to coercion unless persuasion proves impossible" (Simon, 1993, p. 194).

Successful persuasion is not an "either/or" proposition:

- *Persuasion attempts to move individuals from an excessive focus upon self interest.*
- *By forging a majoritarian consensus built upon the school's purpose, persuasion incrementally advances the common good.*
- *In retrospect, persuasion causes revolutionary changes.*

◦ deliberation

Just as persuasion integrates an objective agent and the subjective power of will, so too, deliberation integrates objective and subjective elements. The objective element is spirited public discourse through which people weigh and contest diverse ideas and interpretations about the issues confronting the community. The subjective element is the private soliloquy through which individuals and groups ponder their ideas concerning these issues. Democratic communities are sustained by the latter, that is, by citizens and groups of citizens who retreat from the business of the day and, in the solace and quietude of their homes and in more intimate social gatherings, vent their thoughts and feelings about the substantive issues confronting them. However, democracy cannot survive without the former because democracy requires citizens and groups of citizens who budge beyond the privacy of their homes and intimate social gatherings to plunge headfirst into spirited public discourse. This provides the forum through which people examine, discuss, debate, and forge a consensus about how the community will respond to the issues confronting it.

Wasley's *Stirring the Chalkdust* (1994) illuminates the chasm demarcating these subjective and objective elements inside of schools. Probing beyond the usual arguments advanced to identify why many teachers find it impossible to grow and develop professionally, Wasley asserts that the inability to engage in thoughtful professional discourse prevents teachers from "stirring the chalkdust." She asserts:

> There is a small but ever growing band of...teachers throughout the country who believe that their professional responsibility is to help kids learn and who have come to believe that in order to do that, despite how much kids have changed, families have changed, and society has changed, they themselves must "stir the chalkdust": set their own traditional practices and structures under the microscope of their experience; challenge their own thinking about how school might be done. These teachers are pilgrims, newcomers who bring skill and experience to this new century of educational dilemmas, who are working away to create a much broader repertoire of teaching techniques, strategies, and structures to re-energize their own lives and significantly engage their students. (p. 2)

What these teachers confront are institutional conditions that isolate teachers from one another. Further, although professional development is provided, teachers normally are not provided either the time to prepare new strategies for use in their classrooms or coaches and mentors to assist teachers as they integrate new strategies into their pedagogical repertoire. To broach the chasm dividing spirited professional discourse from private soliloquy, teachers and principals might function more democratically by engaging in professional discourse at

faculty meetings about the professional and institutional matters that impact classroom teaching (Riehl, 2000).

Imagine a school community where its members—each of whom possesses diverse interests, talents, and expertise—endeavors to operate the school according democratic principles. Furthermore, to nurture this outcome, the principal uses the tool of deliberation to foster maturity, to forge a majoritarian consensus, and to increase cooperation in translating the school's purpose into concrete experiences. The weekly after-school faculty meeting serves as the primary forum wherein the principal, faculty, and staff engage in professional discourse about the issues confronting them.

Observing this weekly meeting over the course of a typical month and year, the faculty examines, discusses, and debates many matters. Individuals and groups do not agree on crucial issues and have, in all probability, discussed these issues prior to the weekly meeting. And yet, despite differences, the faculty listens to one another and clarifies differing points of view, dealing honorably with their differences. Not to be overlooked is the fact that an elected faculty member chairs the meeting. The principal participates as a colleague not as a hierarchical superior.

The first meeting of each month is devoted to curricular and instructional matters. At this particular meeting, the language arts faculty introduces the concept of "writing across the curriculum" and proposes adopting the concept during the next school year. While deliberation addresses the concept's merits, the faculty is most animated as it debates the impact of writing across the curriculum upon other academic areas. Several faculty members voice concern about the increased workload, especially the time they will have to devote to correcting student essays. "But," one of the language arts faculty responds, "aren't we all supposed to be assigning and correcting essays anyway? Isn't one of our goals that our students will write well in each of our courses?" Debate rages back and forth as faculty assert various pro's and con's. Although the faculty arrives at no conclusion, they did not reject the concept. Obviously, it will take additional time and deliberation for the faculty to forge a consensus about this matter.

The second week's agenda focuses upon students. This week, the school counselor apprises the principal, faculty, and staff about student behaviors recently brought to her attention. At this meeting, deliberation concerns one student's problems and, because of the personal nature of these matters, the counselor stresses the importance of confidentiality. The counselor suggests that the student's positive progress in some classes might provide insight into how other teachers could help the student progress in other classes. One teacher describes her tutorial sessions which, she claims, provide the student opportunities to ventilate his frustrations, fears, and anguish. Another teacher, who also coaches

Assign percentages indicating the amount of time teachers engage in the following activities at faculty meetings during the academic year:

- curriculum and instruction: _____%
- student issues: _____%
- the school's purpose: _____%
- administrative matters: _____%

= 100 %

What do these percentages suggest about the school's organizational priorities?

_____

_____

_____

_____

_____

_____

Identify how you might restructure faculty meetings to give these priorities a more appropriate balance:

1._____

2._____

3._____

this student, notes the dichotomy between the student's general disinterest inside of the classroom but excellent leadership on the football field.

At the third faculty meeting each month, the agenda includes topics related to the school's purpose. This week's agenda includes a quote from the school's mission statement, "in an atmosphere of Christian respect and care the faculty endeavors to minister to each student's moral and intellectual formation." The faculty already knows that one student—the star of the girls' basketball team—was recently placed on academic probation. Because probation means that she cannot participate in any after-school activities—including basketball tryouts—the student's mother has alleged that the principal and faculty are arrogant and elitist, "judging a student's worth by her grades." The matter came to a head the previous weekend when principal and the parent ran into each other at a local grocery store. This unanticipated encounter did not go well and concluded with the parent shrieking: "Would Christ treat my daughter this way?"

To initiate deliberation, the principal summarizes the situation, focusing the faculty not on the case but their general reluctance to deal with difficult parents when problems first emerge. "You're right," the principal responds to one teacher's assertion, "some parents do blame you for what we know is their problem." Then, reading the positive comments various faculty members had written on this student's progress reports during the previous two semesters, the principal says, "To offer parents hope when there is no real evidence of progress only delays the inevitable and makes matters worse. Look at it from my perspective: her mother keeps throwing your own words back into my face. How can I defend you?"

Somewhat sheepishly, the faculty debates the principal's assertion. But, deliberation focuses more on the parent's attitude and behavior than on the school's mission statement. The principal inquires, "Can you tell me specifically how we have demonstrated Christian respect and care since placing her on probation?" The faculty debates what "respect" and "care" really mean, especially when dealing with students and their parents. Gradually, some faculty members offer instances where they have shown respect and care. Two teachers suggest that the faculty might learn to be more mindful about using the words respect and care when dealing with students and their parents. Throughout this discussion, the principal listens attentively, takes notes and, as the deliberations wane, tells the faculty that he will report their discussion to the parent in an effort to assuage her. "Good luck," one teacher comments cynically.

Almost as an afterthought, but equally as important as the weighty matters of the previous three weeks, the faculty devotes the fourth meeting each month to business matters. Although much of the agenda

focuses upon routine topics, these deliberations are not unimportant if the faculty is to cooperate better. When discussion about old and new business concludes, announcements proceed. The principal seizes upon this time to chide the faculty about being more responsible for replacing paper in the copier machine. The chair responds critically, scolding the principal for "blaming everyone for something you know one individual did." She challenges the principal: "Shouldn't you speak to the individual rather than making us all feel guilty? Didn't you once say, 'Don't talk about things in public that you haven't first discussed with the individual in private,' citing as your authority some passage from the Bible?" One teacher, frustrated with the length of this semester's teacher-parent meetings, announces that she will spearhead an effort to solicit ideas and draft a better schedule for next semester's meetings. Lastly, another faculty member informs the principal that the custodial staff needs to clean the lavatories more thoroughly each day and that the principal needs to shorten the daily announcements.

Deliberation permeates this faculty's culture, yet implicit in their deliberations are three factors that, in combination, nurture democratic dispositions (Figure 7).

Figure 7.
Three factors nurturing democratic dispositions

Three factors nurture democratic dispositions in school communities:

1. ***focus***	learning to make the school's purpose more evident in daily life
2. ***consensus building***	willingly cooperating with others so that the school fulfills its goals and objectives
3. ***maturity***	allowing the common good to transcend one's self-interest

adapted from: Simon, Y. R. (1993). *Philosophy of democratic governance*. Notre Dame, IN: University of Notre Dame Press.

The first factor, focus, gives primacy to making the school's purpose more explicit in school life. The second factor is consensus building, that is, the willingness to forge mutual understanding about how, as individuals, as groups, and as colleagues, the faculty will cooperate with one another to ensure that the school fulfills its purpose. The third factor is maturity, that is, the ability of the faculty to allow the

common good to transcend self-interest. Yet, what must not be overlooked is the crucial leadership role of the principal who uses the tool of deliberation to promote the development of a more democratic culture. Catholic educational leaders, then, use this tool to promote a democratic culture wherein teachers remain focused upon the school's purpose, work together to forge a majoritarian consensus, and develop the maturity to allow the common good to transcend individual self-interest without trampling upon individual rights.

Those who govern democratic communities use deliberation to stimulate public discourse about the means by which the community can achieve its ends. Simon notes: "Deliberation is about means and presupposes that the problem of ends has been settled. In the order of action, propositions relative to ends have the character of principles; they are anterior to deliberation and presupposed by it" (1993, p. 123). Deliberation, then, requires focusing upon the means—and discerning the best means in a public forum—by which individuals and groups will promote the community's purpose.

In the real world of schooling, individual members of the faculty and groups of like-minded faculty oftentimes will seize opportunities for deliberation to place into question the school's purpose rather than to engage in public discourse about the best means to achieve that end. In these situations, the exercise of authority is necessary if the faculty is to learn how to allow the common good to transcend individual and group self-interest. Unless Catholic educational leaders can rein in polemics and contentiousness concerning ends and make the school's purpose the point from which deliberation ensues, a vocal minority can tyrannize a silent majority, with the sad outcome being that the school will not achieve its purpose. Autocracy will trump democracy, testifying to a failure of Catholic educational leadership. Deliberation, then, is not a matter of endless debate concerning the purpose for which the school exists. Deliberation implies that these matters are already settled.

For a democratic school community, deliberation is the primary forum for its members to engage in spirited public discourse through which the community examines, discusses, debates, and forges consensus about how to respond to concrete issues. The objective standard of judgement used to evaluate various considerations and proposals is the school's purpose. The principles enshrined in this purpose are not debatable; what they mean in actual practice, however, is subject to considerable debate. Catholic educational leaders use deliberation, then, to foment this debate so that the faculty can clarify what these principles mean in actual practice as well as to engage the Catholic school community more fully in furthering its purpose.

The second factor that nurtures democratic dispositions is that of forging consensus. This assumes, of course, that there already exists a general willingness on the part of the individuals and groups comprising

Identify a situation where deliberation about the means for achieving a desired outcome became an argument over the school's purpose:

How might you have exercised authority to focus deliberation upon the means rather than the end?

1.
2.
3.

the community to cooperate by allowing the common good to take precedence to self-interest. It is only to the degree that individuals possess sufficient maturity to cooperate with one another that deliberation will facilitate consensus building.

The greatest impediment to consensus stems from the fact that human beings possess different motives for participating in organizations. According to Barnard (1968), most people come to organizations motivated by personal limitations. Left to their own devices, humans are incapable of achieving desired ends and so, they must engage others in the cooperative effort called "organization." Accordingly, most educators are not in schools because educators believe that the purpose animating the school will lead to self-actualization, as Maslow (1972) defines that term. No, most educators are in schools for what these organizations afford in terms of achieving their self-interests that may lead to self-actualization. In Barnard's estimation, what is necessary for organizations (like schools) to achieve their ends is authority, that is, leaders whose task it is to inculcate a spirit of "cooperativeness" in the organization's members.

The second tool of authority, deliberation, does just that. But, for it to do so effectively, Barnard notes, authority must inspire faith in the membership. For him, this requires "faith in common understanding, faith in the probability of success, faith in the ultimate satisfaction of personal motives, faith in the integrity of objective authority, [and] faith in the superiority of common purpose as a personal aim of those who partake in it" (1968, p. 259). Faith makes it possible for individuals and groups of individuals to cooperate with one another in a common venture, even if they first engage in that venture for differing reasons.

Cooperation, however, will not endure simply because the exercise of authority engenders faith. Cooperation will only endure to the degree that deliberation transforms a polite exchange of ideas about controversial issues into the creation of a shared moral code. This code inspires organizational morale that provides the foundation for individuals and groups of individuals to derive consensus about how they will resolve the issues confronting them. Barnard describes the process of creating this moral code—the process of deliberation—as follows: "This is the process of inculcating points of view, fundamental attitudes, loyalties, to the organization or coöperative system, and to the system of objective authority, that will result in subordinating individual interest and the minor dictates of personal codes to the good of the coöperative whole" (1968, p. 279). When this moral code—the organization's purpose—characterizes deliberations about organizational issues, people persist in cooperating with one another as the organization's moral code gradually comes to characterize the organization's culture and its members' attitudes and behavior.

Viewed from this perspective, Catholic educational leaders use

Relate Barnard's concept of "cooperativeness" with his concept of "faith":

Describe what do these two concepts require of a Catholic educational leader:

deliberation to craft a school culture conducive for a faculty of diverse individuals to adopt a common moral code—the school's purpose—and to make decisions based upon it. Without this moral code, the school—that is, the cooperative effort, faculty morale, and the cultural purpose animating it—will not endure.

The third factor nurturing democratic dispositions is maturity. Because public discourse exposes the plurality of views concerning any particular topic, deliberation is certainly not for the immature or faint-hearted. Given individual or group dispositions toward a topic, subjective attitudes and feelings may well intrude into public discourse and interfere with attentive and sober deliberation. Again, those who govern democratic communities can use deliberation as a means to promote maturity by modeling how members can balance their subjective attitudes and feelings—fueled by self-interest—with objective facts and data—fueled by the common good.

To promote spirited public discourse, Catholic educational leaders can use deliberation to build a culture wherein members of the faculty express in public what they might otherwise prefer to keep private. To facilitate this outcome, Catholic educational leaders must recognize that many of the fears associated with public discourse are antithetical both to a spirit of cooperation and a democratic ethos. For example, the fear that polite discussion will devolve into acrimony, that principled reason will give way to irrational passion, or that one will suffer embarrassment when one's faulty or fraudulent opinions are exposed all constitute a proximate threat to a democratic school community. These fears inhibit the kind of heartfelt and intense public discourse that is vital lifeblood of a democratic school community. Unless Catholic educational leaders can step back and envision how they might use deliberation to enable faculty members to engage in public discourse about the substantive matters impacting their work, fear will prove debilitating. The school will not achieve its purpose as the faculty fails to develop a shared moral code.

Arguably, the genius of democracy is that, as citizens engage in public discourse, they sift through the many conflicts-of-interest embedded in the concrete issues confronting the community. As deliberation exposes these conflicts, democracy presumes a citizenry capable of responding thoughtfully to public discourse and, as consensus gradually emerges, the community and its members mature. At the same time, however, democracy also possesses an inherent drawback: public deliberation does not follow a neat, precise, and predictable trajectory. In fact, the messiness associated with public discourse—wherein individual and group self-interests are exposed and critiqued—emboldens citizens to respond. The more mature will assert authority by debating weighty matters and by positing what they believe necessary to resolve conflicts. This resolve may not be perfect, but it is preferable to no

"Deliberation" involves two activities:

- *contemplation: deliberating concrete problems in light of the school's purpose*
- *being deliberate: acting with purpose*

Contemplation provides a forum for Catholic educational leaders to become deliberate as they exercise authority.

resolve at all or one that "Balkanizes" the school community into opposing camps where the less mature are emboldened to assert their demands and fend off those who assert that each citizen bears responsibility to uphold the common good. The less mature simply demand their individual rights.

Thus, public discourse requires women and men who are willing and sufficiently mature enough to subject their private thoughts and beliefs to public scrutiny. And, for their part, Catholic educational leaders will discover that many faculty members are willing to engage in public discourse but only with great reluctance and trepidation or perhaps only after much badgering. While this reluctance and trepidation is understandable—after all, public discourse does carry with it the probability that one's erroneous beliefs and opinions will be scrutinized and that one will be held accountable for one's stance—Catholic educational leaders must remember that the cost associated with not engaging faculty in public discourse is far too great for a democratic school community to bear. That is, unless the members of the faculty immerse themselves in spirited public discourse despite the potential costs associated with it, consensus cannot be forged. A democratic school community will gradually wither and die for lack of the vital lifeblood that nourishes, sustains, and fosters maturity in its citizens. As Simon notes,

> The risks proper to democratic practice demand that the assertion of principles be more profound, more vital, and more heartfelt than elsewhere. Unless this assertion is embodied in the living essence of community life, it will be nonexistent. Bureaucratic procedure cannot do a thing about it. A democratic society that loses its spirit is readily delivered to disintegration, for it no longer has any means of asserting its principles. (1993, pp. 124-125)

For a democratic school community, deliberation is its most serious business, providing the primary forum through which the members of the community examine, discuss, debate, and forge a consensus about how to respond to concrete issues. Furthermore, deliberation enables the individuals and groups comprising the school community to develop the maturity necessary for the school community to become self-governing. Those who govern democratic Catholic school communities, then, must not fear using the tool of deliberation to foster spirited public discourse about the means by which the members of the school community will fulfill its purpose.

Deliberation—the open and honest exchange of ideas among free people—is the vital lifeblood pulsing through vibrant democratic communities. It nurtures a more perfect union (in Latin, *e pluribus unum*, "out of the many, one") by directing people toward a shared purpose. Although engaging faculty in deliberation presents numerous challenges, absent deliberation, a faculty will not share a moral code and a democratic school culture will neither emerge nor endure.

Cite what you believe causes reluctance and trepidation on the part of your faculty members to express their private thoughts—which they do willingly in the faculty room, at lunch, or with their friends—in a public forum like a faculty meeting:

1. _____
2. _____
3. _____

Clarify what faculty reluctance and trepidation requires of you if your faculty is to engage in public discourse about the substantive issues challenging them:

◦ propaganda

Propaganda is the systematic, controlled, and deliberate dissemination of ideas, doctrines, and practices intended to alter or change sentiments, attitudes, and behavior. The word, however, conjures up many dubious images, for example, political prisoners being systematically indoctrinated into alien ideologies and gradually losing their power of free will. Taken at first glance, these images make it difficult for freedom-loving peoples to conceive how propaganda can function as a tool of authority in a democratic community. These pejorative images, however, do clarify what propaganda is and how it functions.

Undoubtedly, deception and distortion are an abuse of propaganda and is antithetical to democratic principles. But, there are other, more benign and non-pejorative images identifying how to promote democratic principles through the use of propaganda. Simon clarifies this distinction indicating that the former (what he calls "intense" propaganda) serves the purposes of totalitarian regimes while the latter (what he calls "moderate" propaganda) advances democratic principles and the formation of a vibrant democracy (1993, p. 126). The difference between the two is the calculated use of coercion.

As an example, take Simon's example of teaching civics in the nation's schools. The ostensible purpose for instructing youth about civics is to inculcate the knowledge of and responsibility for as well as the practice of and sacrifice for one's nation. So far, this is all well and good. But, to the degree that the government or a minority of influential citizens promotes the teaching of civics in an effort to indoctrinate youth into a particular ideology or set of doctrines and practices, the teaching of civics take on more intense, pejorative hues. At best, this is a very risky procedure because it "hypnotizes" citizens (Simon, 1993, p. 67).

In contrast, when a nation's purpose inspires the teaching of civics to enkindle in youth a desire for spirited public discourse about the means by which citizens can use their knowledge of civics to promote national purpose, the teaching of civics takes on moderate, non-pejorative hues. This moderate approach to the teaching of civics is intended to liberate the minds of youth so that they might envision the means by which, one day in the not too distant future, they will exercise mature citizenship and promote the common good. This moderate and noncoercive use of propaganda, then, serves to promote democratic principles and the formation of a vibrant democratic community.

Taken in a literal sense, propaganda is a tool that authority can use to place before citizens cherished ideals, values, and causes.[4] As a moderate effort to promote, to increase, to circulate, to enkindle, to diffuse, and to renew these ideals, values, and causes more widely throughout the populace, propaganda supplements persuasion and deliberation by advancing the common good as well as by ensuring the community's continuance. In short, propaganda fulfills a necessary

function, namely, to educate the governed about their rights and responsibilities so that, by means of free will, citizens will be better capable of engaging in self-governance.

Simon's example of the teaching of civics provides a segue for Catholic educational leaders to consider how they can use propaganda to educate faculty members about their rights and responsibilities.

Take the Catholic school's mission statement, for example.

Oftentimes enshrined and displayed prominently in the school's foyer, the mission statement provides the school's *raison d'être*, articulating the purpose for which the school exists. A mission statement provides excellent propaganda, in Simon's "moderate" sense (1993, p. 126). That is, Catholic educational leaders can use the school's mission statement in a multiplicity of ways to educate various stakeholders about the Catholic school's purpose as well as the rights and responsibilities associated with membership in the school community.

***Cite propaganda used to promote your school's purpose*:**

1. _____
2. _____
3. _____

One opportunity for Catholic educational leaders to use their school's mission statement as a tool of authority presents itself when they first interview candidates for teaching positions. In these formal encounters, Catholic educational leaders can set forth and reference the school's cherished ideals, values, and causes. In addition, Catholic educational leaders can communicate to candidates one's reverence for and support of these ideals, values, and causes as the animating purpose for the Catholic school community. Engaging candidates in discourse about these substantive matters provides an excellent opportunity for Catholic educational leaders to educate candidates not only about what animates membership in the Catholic school community but also about individual rights and responsibilities. Concurrently, a more subtle educative experience transpires for, as Catholic educational leaders and candidates deliberate about these matters, Catholic educational leaders also educate potential colleagues about the nature of discourse in the Catholic school community. By engaging in spirited discourse that focuses upon how a potential member of the faculty might translate the school's purpose into educational experiences (the means), Catholic educational leaders educate potential faculty members concerning what is not a matter for debate, the Catholic school's purpose (the ends).

Catholic educational leaders can supplement these initial attempts at educating faculty by continuously reiterating and reinforcing the school's mission statement. Serendipitous, informal interactions provide multiple opportunities to reference it. For example, informal encounters with faculty members in the hallway provide Catholic educational leaders occasions to relate one's observations about how teachers are implementing the school's mission. Then, by placing a note of each encounter in a faculty member's file for inclusion in the annual evaluation or publicizing it to the community at an appropriate forum, Catholic educational leaders can explicitly affirm faculty members who

Specify three ways that you can use propaganda to shine the spotlight on your school's purpose:

1. _____
2. _____
3. _____

are serious about their responsibilities and implicitly challenge those who are not as serious.

In addition, faculty meetings provide Catholic educational leaders regular opportunities to educate faculty members about the school's purpose. Rather than entering into the debate about the means by which the faculty might best translate the school's purpose into educational experiences, Catholic educational leaders can stand somewhat above the fray, listening carefully to various proposals and inquiring discretely whether and how each fulfills the school's purpose. In this way, Catholic educational leaders not only implicitly suggest that the ends must inform the means in the decision-making process. Additionally, Catholic educational leaders educate the faculty about the importance of not getting too emotionally involved in pet projects and proposals by allowing self-interest to becloud one's better judgment. Indeed, many of these projects and proposals may well be very good but, given the more objective scrutiny that public discourse affords, some may not provide the best means to achieve desired ends at this time or in this school.

Another way Catholic educational leaders educate faculty members about the school's purpose is by directing the process of annual evaluation to probe more deeply into how individual members of the faculty translate the school's purpose into actual experiences for the other members of the Catholic school community, especially for students. Assuming proficiency in classroom management, good relations with one's peers and students, as well as competency in curriculum and instruction, Catholic educational leaders can direct the focus of annual evaluation towards the school's purpose by interjecting it into the faculty member's reflections concerning this past year's efforts as well as into one's plans for the upcoming year. Referencing the informal notes made during the course of the year which have been accumulated in each faculty member's file, Catholic educational leaders can cite specific instances where a faculty member has contributed in concrete ways to the furtherance of the school's purpose and to affirm these positive contributions. In this more collegial atmosphere, Catholic educational leaders can also inquire gently into how each faculty member envisions building on these successes in new, more creative, and substantive ways, suggesting that these might be translated into goals to be implemented and evaluated next year.

Not to be overlooked, too, is how Catholic educational leaders educate faculty members about the school's purpose by conveying negative feedback. Confrontation is always difficult, both for the one who confronts as well as for the individual being confronted. To foster democratic sentiments and attitudes, it is important for Catholic educational leaders to recall that what was said or what was done, though important, is not paramount. What is paramount is how what was said or done violates the school's purpose. Confrontation, then, provides

opportunities for Catholic educational leaders to engage individuals and groups in reflecting upon the school's purpose, assessing any shortcomings, and specifying goals for the future that will promote greater maturity. Again, the issue is not that individuals or groups have failed but what individuals and groups need to learn so that they may bear greater responsibility for the common good by translating the school's purpose into concrete behaviors and learning experiences.

All of these efforts supplement and extend a Catholic educational leader's initial efforts to educate the faculty about the school's purpose. Because preserving a democratic school community's cherished purpose may be more difficult than preserving those animating nondemocratic school communities, Catholic educational leaders have a third tool of authority, propaganda, to foster deliberation about and to persuade members of the community of its animating purpose.

Catholic educational leaders should not overlook the fact that they can misuse propaganda to promote nondemocratic ends. For example, when Catholic educational leaders use propaganda alongside other means of psychological coercion—for example, using tangible rewards to stimulate faculty compliance—propaganda serves totalitarian ends. Simon argues: "Propaganda built into a process of psychical coercion is an indispensable instrument of the totalitarian state. It replaces, in sufficiently disintegrated societies, the spirit of communal action, which holds the principles of social life above deliberation and criticism" (1993, p. 126). This use of "intense" propaganda has no place in a democratic school community.

◦ the tools of authority and Catholic educational leadership...

Three tools are available to Catholic educational leaders to promote maturity and to sustain the development of a democratic school community. The appropriate use of these tools enables Catholic educational leaders to uphold the school's purpose and to inspire faith. That is, "faith in common understanding, faith in the probability of success, faith in the ultimate satisfaction of personal motives, faith in the integrity of objective authority, [and] faith in the superiority of common purpose as a personal aim of those who partake in it" (Simon, 1993, p. 259). Faith makes it possible for the members of the Catholic school community to formulate a moral code setting the standard to resolve concrete problems.

In addition, Catholic educational leaders use the tools of persuasion, deliberation, and propaganda to foster the maturity and a cooperative spirit among and between the members of the Catholic school community in order that the common good will take precedence to individual and group self-interest. And, as Catholic leaders effect this outcome, the dispositions characterizing citizenship in a political de-

mocracy become increasingly evident as members of the school community engage in self-governance through consensus building.

However, Catholic educational leaders do not simply "use" these tools or "apply" them in practice. Rather, Catholic educational leaders carefully discern what the philosophical and theological rationale about authority and its exercise suggests ought to be done. In addition, Catholic educational leaders contemplate how they might use these tools to promote the school's purpose. This is the practical thing—the *right* and *ethical* thing—to do.

Implicit throughout this discussion is the concept of "consensus" and the efforts Catholic educational leaders must expend to derive consensus within the Catholic school community. Unfortunately, the concept oftentimes is not understood rightly, viewed as a political concept depicting how civic leaders get a body of diverse people to adopt a majoritarian opinion. In the political arena, this faulty conception suggests that consensus will be shaped by various self-interests, sentiments, and attitudes, or even, ideologies.

Four decades ago, Murray (1960) offered a different conception. In *We Hold These Truths*, he asserted that consensus must transcend parochial interests based primarily upon experience, caprice, or political expediency. For Murray, consensus is a moral concept, a doctrine or judgment commanding assent or agreement on the part of citizens because of the merits of the arguments in its favor (1960, p. 105).[5]

As Catholic educational leaders discern what the Catholic school community must do, they contemplate what theory, skill, and experience suggest (Schuttloffel, 1999). All the while, however, Catholic educational leaders must remain attuned to what the school's purpose dictates. The by-product of this form of contemplative practice requires Catholic educational leaders to forge a consensus so that decisions integrate reason, moral principles, and familiarity with the school's complexities along with a sober awareness of the human condition and present realities. As such, although this consensus may not be perfect, it is a wise, reasonable, prudent, and moral judgment that the members of the Catholic school community render about what can be accomplished at this time. However, if this consensus is to be a *true* consensus, Murray explains, it must be accepted by the membership and give evidence of itself not only in public documents but, most especially, in the school's decision-making processes and daily life. Catholic educational leaders use the tools of persuasion, deliberation, and propaganda to forge a majoritarian consensus that gives unambiguous testimony about how "*We Hold These Truths*".

Murray insists that building democratic communities upon wise principles embodied in a consensus to which the members of the community are obedient is a spiritual and moral enterprise, one entirely dependent for success upon its citizens' virtue (1960, pp. 36-37). It is

in this sense, then, that building a Catholic school community in a democratic republic is neither a personal nor a professional experiment. It is, for Catholic educational leaders, a moral responsibility.

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[1] Catholic educational leaders should not overlook the fact that challenging others to bend their wills (in Latin, *obedere*) demonstrates how obedience toward the common good and away from self-interest is a constitutive element of the tool of persuasion.

[2] Literally, "to respect" means "to look at again" (in Latin, *re-specto*).

[3] The notion of "taking time" hints at the contemplative aspect of Catholic educational leadership. Thinking "with time" (in Latin, *contemplare*) suggests that these Catholic educational leaders—as disciples—engage in a unique form of reflective practice, one that integrates professional role requirements with moral and spiritual requirements (cf. Schuttloffel, 1999).

[4] The Latin root of propaganda, *propagare*, connotes how leaders use propaganda to "propagate" a particular point of view. Negative connotations can deflect people from considering the importance of propagating, for instance, truth.

[5] Murray's treatment of the concept of consensus is found in *We Hold These Truths* (Chapter 4, pp. 97-123).

Four practical questions

Having examined the tools that Catholic educational leaders can use as they exercise authority, Chapter Five directs attention to four questions Catholic educational leaders have raised when they have grappled with the topic of authority and its exercise (Figure 8).

Figure 8.
Four practical questions raised by Catholic educational leaders

1. ***Where does authority come from?***
   In a democracy, authority resides in the governed who, by reason of various deficiencies within the community, allow another to exercise authority and remediate these deficiencies. The governed reclaim authority as they mature and become capable of exercising self-governance.

2. ***How should I exercise authority?***
   The exercise of authority aims at the proper good of the governed by substituting for any lack of maturity. Progress in self-government ultimately renders this substitution unnecessary as individuals exercise authority.

3. ***What should I really be concerned about?***
   Authority is concerned with securing voluntary cooperation on the part of the governed. To this end, authority uses the tools of persuasion, deliberation, and propaganda. Along the way, authority remains vigilant to root out any vestiges of tyranny, ideology, or imperalism that places individual and group self-interests before the common good.

4. ***What does authority require of me?***
   Authority requires a nonexpert generalist who possesses a high degree of tolerance for ambiguity.

adapted from: Simon, Y. R. (1993). *Philosophy of democratic governance*. Notre Dame, IN: University of Notre Dame Press.

While the practical matters raised by these questions are significant in their own right and are addressed separately in Chapter Five, the sum of these considerations provide deeper insight into as well as a richer appreciation for the complexities, tensions, and stresses inherent in fulfilling one's vocation as a Catholic educational leader. The primary

challenge involves forming a democratic school community—one that fulfills the school's secular intent—which is also a faith community—one that fulfills the school's religious intent.

◦ where does authority come from?

One of the first reflections Catholic educational leaders surface as they grapple with the concept of authority and its exercise is the notion that, while they know at an intellectual level that authority resides in the governed, experience has taught many Catholic educational leaders that authority in Catholic schools resides in the "habits" or the "collars." As pervasive as this caricature is, statistics indicate that the habits—the religious sisters and brothers—and collars—the priests—haven't governed Catholic schools for at least one decade (Jacobs, 1998c; McDonald, 2000).

The question then arises for this new generation of lay Catholic educational leaders: Where does *my* authority come from?

The response to this question is both provocative and challenging for, in a democracy, the governed possess authority. Every citizen, endowed with certain inalienable rights, bears the weighty responsibility to exercise authority—to engage in self-governance—so that as individuals, groups, and as a collectivity, the community will be perfected. In democratic school communities, then, authority resides not in a principal but in teachers, staff, students, parents, pastors, and other stakeholders.

Inherent in this assertion is the assumption that these people possess sufficient maturity and willingness to cooperate with one another in the effort to advance the common good. When these factors are not present to a sufficient degree, some individual or group must substitute authority to act in the name and place of the governed until they are capable of engaging in self-governance. As Chapter 1 noted, this substitution of authority represents the "ethic of care" as authority looks to the "good," that is, the maturation of the governed, not seeking its own benefit.

It is inaccurate, then, to allege that principals are autocrats or tyrants when, in the most benevolent of circumstances, they substitute their authority for those whom they govern or, in exceptional circumstances, they find it necessary to impose their authority upon others. What is crucial, in as far as democratic theory is concerned, is not that principals substitute authority for that of other individuals and groups but that they do so to promote the common good. By substituting their authority for others, principals allow the ethic of service to inform the decision-making process. They do this by facilitating the development of greater maturity and fostering the spirit of cooperation that will enable the members of their school communities to become capable of self-governance and to exercise the authority each member possesses by virtue of citizenship. If principals did not exercise authority—what

Assign percentages indicating the amount of time you engage in the following activities:

- managerial and organizational matters: _____%
- collaborating with your colleagues: _____%
- studying professional literature to improve curriculum and instruction: _____%
- studying the school's philosophy and mission statement: _____%
- taking time to be alone and to reflect about what you need to do to fulfill the demands of your ministry: _____%

What does your list suggest concerning where your believe that your exercise of authority comes from?

might appear on the surface to be autocratic or tyrannical—chances increase that their communities will not fulfill their purpose nor will democracy flourish.

The authority that Catholic educational leaders exercise, then, comes from those whom they govern. It is a sacred trust one holds until it can be entrusted back to the governed. Possessing the maturity to allow the common good to prevail over self-interest, Catholic educational leaders substitute authority to educate the members of their school communities in the hope that they will mature and cooperate with the goal of becoming self-governing, given the school's purpose. In this sense, the authority of the Catholic educational leader is essentially conservative as it aims at preserving and perfecting the secular and religious purpose for which the school exists as the community engages in the struggle to define anew what this implies here and now.

Catholic educational leaders not only "lead as thinkers, and to think as leaders," as James MacGregor Burns once observed (1993, p. ix). They are also responsive to and, as they use the tools of authority, shape the *vox populi* so that, one day in the not too distant future, they will exercise their rightful authority. To achieve this outcome, Catholic educational leaders allow the ethic of care and the ethic of service to direct the decision-making process about how best to exercise authority.

Sketch an incident where some individual described you as an "authoritarian":

◦ how should I exercise authority?

When Catholic educational leaders first grapple with the topic of authority and its exercise, they tend to focus upon the negative images associated with the authoritarians and tyrants they have experienced or heard about. These people have used power to get what they want with little or no regard for others. This blurring of concepts—whereby people equate the exercise of authority with the use of power and the negative images associated with it are made vivid through stories about those who have abused power—presents an obstacle that Catholic educational leaders must surmount if they are to build a school culture wherein stakeholders will use power to engage in self-governance.

Much of the blurring of these two concepts can be traced at least as far back as Nicolo Machiavelli's (1985) maligned and oftentimes misunderstood caricature of late-medieval political power. In *The Prince*, Machiavelli makes note of the centrality of power and how successful princes use it, reminding readers that anyone who would wish to govern must contend with power and its use. Not only does the successful prince use power to get others to do what they ordinarily would not do. In addition, a successful prince is ever alert to a subject's use of power, vigilant about how people use power to effect their own will...contrary to the will of the prince.

Despite its bad press, Machiavelli's characterization has a decidedly contemporary ring. It seems that people everywhere use power to

As a minister of God's kingdom, identify the common good you were attempting to preserve:

fend-off anyone and everyone from wielding power to effect their self-interests. And, let there be no doubt about it, the principal's office is endowed with hierarchical power (French & Raven, 1968). At the same time, other members of the school community also possess and wield power. Not only do teachers use power, individually and collectively. Students also use power, as do their parents and school board members. Even pastors use power to effect desired outcomes. And yet, in a democracy, all of these individuals—and especially the principal—bear the responsibility of seeing to it that they use their power prudently and judiciously so that the Catholic school fulfills its purpose.

For some Catholic educational leaders, all of this vying for power within the school causes much distress. Faced with contentiousness, some Catholic educational leaders conclude that the only resolution to the fundamental dichotomy pitting the exercise of authority against the use of power is to withdraw from these battles and let the combatants bludgeon one another rather than the principal. Other Catholic educational leaders decide to function like "benevolent dictators," getting others to do what one wants by bestowing coveted trinkets upon those who cooperate. These resolutions are not acceptable, however, if Catholic educational leaders intend to foster the conditions that promote self-governance.

How, then, might Catholic educational leaders use power to support the exercise of authority? First, a note about power to frame a context to respond to this important question.

Early in the 20th century, Weber (1947) posited that power (*Macht*) is "the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance regardless of the basis on which this probability rests" (p. 152). For Weber, human beings use power not to impose their will upon others (as monarchists do by issuing edicts or as anarchists do through lawlessness) but because there exists the probability that the command will be obeyed (p. 153). Thus, interpersonal relationships—not necessarily between hierarchical co-equals—provide the context within which human beings acquire the knowledge they need to ascertain, in all probability that, when one issues an order, it will be obeyed despite any resistance or reluctance on another's part. Weber's categorization does not suggest that power and its exercise is evil or bad. Rather, power is a social phenomenon that can be quantified, measured, and assessed so that, knowing what power is, one can decide how to use it wisely.

Weber's analysis helps Catholic educational leaders to envision not only what power is and how people in Catholic schools use it but also, and more fundamentally, how Catholic educational leaders can use power to support the exercise of authority.

As previously noted, the members of a democratic school community possess the inalienable right to self-determination, where the

majority rules and the minority's rights are safeguarded. By the very nature of this political system (in contrast to schools as social systems), teachers and principals share equal footing in school governance. It is through their interpersonal relationships that educators gather information and calculate the probability of achieving their self-interests, especially in the face of opposition. To actualize their self-interests, educators lobby one another and oftentimes they cluster into loose coalitions with the intent of advancing mutual, shared interests. In sum, teachers and principals use power to forge a majority to effect a collective will.

But, it must be recalled, majority rule is only one constitutive element of a democracy because it is not infrequently that a very well-organized minority will use power to frustrate majoritarian rule. Addressing this reality, Schattschneider (1997) corrects any idealized vision of the democratic process. Reminiscent of the "divide and conquer" strategy used in warfare, Schattschneider identifies how minority interests wield proportionally greater power than do majority interests when they divide the majority into contending factions where each faction pits its own self-interest ahead of what would be, politically speaking, the majority's shared interest. Thus, franchise is only one element constituting a democracy. The willingness to use power to effect self-interest is a second constitutive element, albeit one that is frequently overlooked, oftentimes underestimated and, much maligned. It is also an element that can prove embarrassing, for example, when one is accused of "using power" to get one's way.

Democracy, however, presumes the use of power to support self-governance and does not abrogate its use (Figure 9, p. 86).

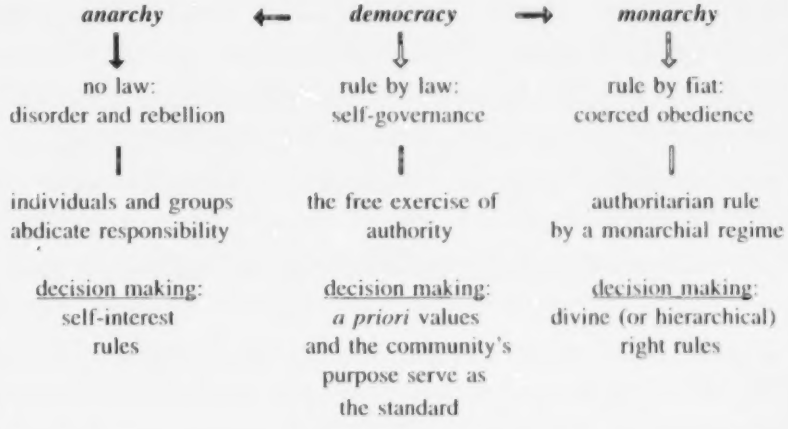
For the majority, the use of power fails to support democracy when the majority veers in the direction of ruling by fiat. As the majority functions like a monarchical regime, believing that it possesses a divine or hierarchical right to legislate its self-interests, the majority begins to command obedience on the part of its subjects. This is not an exercise of authority but, rather, an abuse of power by an authoritarian regime which seeks to impose its will upon the community without first subjecting its plans and proposals to public scrutiny. There is no place where the majority and minority can confront one another and, through spirited public discourse, forge a consensus about what will be done to promote the common good in light of these substantive differences.

For the minority, too, power fails to support democracy when the minority revolts against the rule of law, that is, as the minority abdicates its responsibilities by fomenting civil disorder and lawless behavior with the goal of promoting its self-interest irrespective of the minority's responsibilities to uphold the common good. This is not the exercise of authority but, rather, an abuse of power by a tyrannical individual or group bent upon achieving its self-interest by destroying the commonweal. Like a monarchical regime, an anarchical regime allows no public

discourse where the minority can confront the majority and work in good faith to forge a consensus about what must be done to promote the common good in light of substantive differences. Conspiring in private, issuing edicts in public, and threatening revolt evidences a lack of maturity that can destroy the community's ability to engage in self-governance.

Figure 9.
Power and the contest for control in school communities

People in democratic school communities use power to promote and achieve individual and collective self-interests. People do this by upholding the rule of law, exercising authority, and making decisions that further the school's purpose.



People abuse power when they direct its use toward one of two undemocratic ends, namely, anarchy or monarchy.

Democracy imposes limits on the use of power, however, making daily commerce in democratic school communities a rather messy, untidy, and complex endeavor. Power channels through social relations as people in schools build coalitions and, then, by engaging in spirited public discourse, forge a consensus about what will be done. This use of power supports self-governance as the majority and minority factions exercise authority by reflecting the school's purpose as the definitive standard in the decision-making process.

Integrating these concepts into a unified vision of the Catholic educational leader's authority, Catholic schools provide a forum wherein various stakeholders engage in social relationships. Through their com-

munications and interactions, these people acquire the knowledge they need to calculate the probability that they can effect their self-interests. And, irregardless of the basis on which this probability rests and despite the volatility and resistances encountered, stakeholders use power—they effect their wills—by building networks with relative certainty that their decisions will be obeyed—irrespective of one's status in the organizational hierarchy.

Catholic educational leaders exercise authority, then, by using the power of their office to steer the networks of relationships in the Catholic school community away from an excessive concern with self-interest and in the direction of seeking the common good through sustained public discourse. This use of power supports the exercise of authority as Catholic educational leaders uphold the rule of law, that is, as they lead the community to engage in decision-making processes wherein public discourse defines what school's purpose requires. This use of power is crucial, for as Catholic educational leaders identify and direct these networks away from the desire to rule through divine or hierarchical right—in the direction of monarchy—or to rule by focusing excessively upon self-interest—in the direction of anarchy. In this way, Catholic educational leaders foster the maturity and cooperation needed for every member of the Catholic school community to engage in self-governance.

This "in between" constitutes the reality of politics in Catholic schools. That is, some members of the school community are more mature than others, more capable of cooperating in effecting the school's purpose, and more capable of governing themselves. For these individuals, there exists little need for Catholic educational leaders to use power. Meanwhile, other members of the school community need to be governed because they do not possess sufficient maturity, capacity to cooperate with others, or ability to govern themselves. Catholic educational leaders exercise authority, then, as they use power to educate the less mature to act conversant with their responsibilities. All the while, the more mature and the less mature vie with each other to effect what they believe to be in their collective best interests. Ultimately, progress in self-governance will render an authority figure—like a Catholic educational leader—increasingly unnecessary.

"Power": ***the probability that a command will be obeyed by someone who would otherwise not ordinarily obey it.*** **(Weber, 1947, p. 152)**

Describe a situation where a faculty member used power wisely to foster the school's purpose:

Envision how you could build upon this situation to foster a more self-governing school community:

Identify what this would require of you:

◦ what should I really be concerned about?

Polite discussion about power and its use in schools normally sparks keen interest on the part of Catholic educational leaders. Not only do they become more animated and inquisitive, they also breathe a sigh of relief when they realize they need not fear of being accused of "using power" which, in a democracy, many believe is akin to being labeled a traitor. Grappling with all of this, Catholic educational leaders have raised a third question, namely, "What should I really be concerned about?"

Simon is explicit: "Every [principal] has a duty to seek the maximum of voluntary cooperation, to explain [her] purposes and methods, to educated the governed, to appeal indefatigably to whatever element of good will can be found in them, and never to resort to coercion unless persuasion proves impossible" (1993, p. 194). The bottom line is that the use of power should be limited solely to those situations where what an individual or group might do (or is about to do) constitutes a proximate threat to the common good.

Simon (1993) identifies three enemies constituting this proximate threat to democratic self-governance (Figure 10). Tyranny, ideology, and imperialism, then, are the matters Catholic educational leaders should be really concerned about because each places individual and group self-interest before the common good. And, authority must root each out in order that self-governance will flourish.

Figure 10.
The enemies of authority and concomitant leadership virtues

The exercise of authority endeavors to secure voluntary cooperation on the part of the governed. To this end, authority uses the tools of persuasion, deliberation, and propaganda. Along the way, authority must remain ever vigilant to root out three enemies:

tyranny ..... an individual or group (comprising a majority or minority) which threatens to impede the exercise of democratic self-governance [*leadership virtue*: ***courage***]

ideology ..... any unquestioned beliefs and assumption which constrict the free exchange of alternative viewpoints and ideas [*leadership virtue*: ***fortitude***]

imperialism ..... an all-encompassing culture which exercises hegemony, thus restricting people's freedom [*leadership virtue*: ***prudence***]

adapted from: Simon, Y. R. (1993). *Philosophy of democratic governance*. Notre Dame, IN: University of Notre Dame Press.

The first enemy Catholic educational leaders must be alert to and contend with is tyranny. In a Catholic school community, tyranny emerges as individuals or groups seize power in an effort to effect their self-interests. This unjust usurpation constitutes a threat to the Catholic school community because the "relation to the common good pertains

to civil government in such essential fashion that governing for a private good means the perversion of the polity into tyranny" (Simon, 1993, p. 70).

Sixteen centuries ago, St. Augustine surveyed the carnage left in the wake of the Roman Empire's political and moral decline and the subsequent barbarian invasions. In *The City of God*, Augustine (1950) noted that the innate power of human desire (in Latin, *cupiditas*, that is, "lust") is a powerful motivating force present and active in every human being. For citizens of the City of Man—embodied in the tyrant—desire is channeled into the quest for power which enables the tyrant to achieve selfish ends with little or no concern for others. Using Augustine's language, "the power for lust" in the City of Man evidences itself in tyrants whose unbounded "lust for power" knows no limits. Left uncontested, tyrants oppress people by subjugating their collective will to that of a despotic regime. At the same time, however, the power of desire also is present in and motivates those citizens who populate the City of God. In contrast to tyrannical regimes like these, citizens motivated by the virtue of charity direct the power of desire toward the good and subjugate their wills to what virtue dictates, especially what the ethic of care and the ethic of service require.

What perversions of desire evidence themselves in Catholic schools that Catholic educational leaders should be alert to?

Principals who superintend their schools through authoritarian or autocratic means—unilaterally promulgating policies and procedures to faculty and students—are tyrants. Teachers and staff members who band together and scheme to impede any change—and preserve their comfortable status quo without any regard for the school's purpose—are tyrants. Likewise, pastors who dictate to principals, teachers, and staff what they must be content with—functioning more like aristocratic prelates than collaborators in a ministry of the faith community—are tyrants. Likewise, students and groups of students who make demands upon their peers—denying others the right to self-expression and requiring conformity—are tyrants. Parents who organize to thwart decisions made by professional educators—creating a climate of fear and distrust to effect their self-interests—are tyrants.

Because people in the City of Man abuse power, the potential for tyranny in Catholic schools abounds. For their part, Catholic educational leaders must be alert to any such threat to democratic self-governance.

What is it that these tyrannical individuals and groups hold as a common possession? Augustine would assert that their unbridled desire to effect their self-interests—as each endeavors to impose its will upon the Catholic school community—is their common possession. Because there is little or no room for public discourse about the conflict of interests present in the school community, the means used to effect

Describe how you can use authority in its "substitutional" and "pedagogical" attributes as an antidote to a tyrant's use of power:

authority as substitutional:

authority as pedagogical:

one's self-interest do not promote the common good, and an illegitimate regime reigns supreme, even if this regime must bully and terrify others into submission. This is how tyranny erodes democracy by squelching self-governance. Catholic educational leaders must contend with the threat posed by tyranny for the good of the Catholic school community.

The exercise of authority is absolutely necessary to depose a tyrant in a democratic school community. First and foremost, authority must exert itself in its substitutional and pedagogical attributes to awaken people to their rights and responsibilities. In addition, authority must use power to muster the members of the community to exercise their rights and responsibilities. This use of power, however, is not the perversion of desire found in the City of Man, as if authority must confront a tyrant by being tyrannical. No, the power that authority uses to confront a tyrant in a democratic community is the power abiding in citizens of the City of God, namely, the virtue of courage. Authority uses the power that courage affords to stir the members of the community to act maturely, to collaborate with one another, and to muster up their courage to preserve, protect and, if necessary, to defend the common good. "Universal suffrage, by giving all a share in the control of the government, makes it mandatory for every [citizen] to become a statesman," Simon notes. "No wonder if most find themselves in no position to discharge the responsibility laid upon them" (1993, p. 78).

Absent authority, courage, and the wise use of power to confront tyrants, democracy will erode as the dispositions characterizing tyrants—frivolity, arbitrariness, and blind passion—eventually displace self-governance and rule the community (Simon, 1993, p. 78). The antidote, the only power capable of overcoming a tyrant's capricious whims, is courage.

The second enemy educational leaders must be alert to and contend with is that of ideology. In a democratic school community, spirited public discourse provides the forum within which ideas are set forth, debated, and action is taken. Ideas are not problematic; indeed, they provide a democratic community the nourishment needed to adapt the common good to a changing environment.

Take, for example, the plurality of ideas that people in Catholic schools have about many matters. Some teachers hold that block scheduling provides a better format for teaching and learning, especially in the sciences, social studies, and language arts; others contend that 50-minute periods are provide a better structure for teaching. Students assert that school should be "fun" while teachers assert that they are not "paid clowns." Some parents are concerned that their children receive a "basic education" while others hold that multiculturalism and inclusion present opportunities to expand learning beyond the basics. Principals believe their experience provides them with the "bigger picture" and, consequently, that they are in a better position to know what ought to

be done. Teachers, however, are confident that their knowledge base and experience provides them a "big enough" picture to know what must be done.

For a democratic school community, ideas are endemic not problematic. As the members of the community engage in discerning what is true about these ideas and promote them or discover what is false about these ideas and discard them, the community gradually forges a majoritarian consensus about what the school's purpose implies for the school at this time and in this place. Decision-making processes, then, provide the primary forum through which a democratic school community makes its purpose more concrete.

However, when an idea becomes an ideology, this transformation is problematic for it constricts how individuals or groups think about important matters. In its mild form, ideology can make people stubborn, motivating them to cling tenaciously to a particular way of thinking while actively resisting to consider how others may conceive the same idea. In a more intense form, ideology is especially pernicious as it spurs individuals and groups to make demands of and to threaten those who hold contrary ideas. The threat ideology poses to democracy, both in its mild and intense forms, is obvious and Catholic educational leaders should be alert to it.

In a democratic school community, then, it is of utmost importance that authority contend with ideology by bringing ideas out into the open—even painful and embarrassing ideas—and subjecting them to public scrutiny and critique. The issue authority must contend with is not so much the ideology as the threat it poses to self-governance because of the grip the idea can exert upon people's minds. When an ideology becomes orthodoxy and governs how a community must think about important issues and an ideology tolerates no equal opportunity to subject heterodox ideas to public scrutiny and critique, absolutism displaces self-governance as ideology displaces the "authority of truth" with the "truth of authority" (Jacobs, 2000b). It will not be long before ideology compels well-intentioned individuals to quash the spirit of free inquiry and dissent so vital for dealing with substantive issues in a democratic community.

To confront ideology, then, authority must use the power that the virtue of fortitude affords. This virtue provides women and men the strength needed to endure patiently the many challenges and threats to authority. As these women and men work to strengthen the community, they provide its members the support and encouragement necessary to overcome and supplant any dominant ideology that threatens to keep the community from considering the whole truth. In this sense, fortitude provides the power that enables Catholic educational leaders to exercise authority as they model for the community the virtues its members must possess if they are to act as self-governing people do.

Identify an "idea" in your school that has grown into an "ideology":

_____

_____

Cite three alternate points of view this ideology has made it impossible for people to consider:

1. _____
2. _____
3. _____

Discuss how you might lead your faculty to contend with this ideology and foster self-governance:

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As the Catholic school community learns to reckon with ideology, its members mature in the ability to contend with divisive ideas. And, through the process of spirited public discourse, they also forge a consensus about how they will move forward in light of these divisions. By so doing, people learn to cooperate with one another in light of what the common good dictates. In short, the members of the Catholic school community begin to exercise authority and perfect themselves as a democratic school community. Authority, then, fortifies the Catholic school community as its members learn how to deal with important matters and to overcome any ideology that potentially threatens to keep them from functioning as a democratic school community.

The third enemy Catholic educational leaders must be alert to and contend with is imperialism, that is, using power to craft policies and procedures that transform the culture of a self-governing community into a culture of conformity. Bower (1966) noted decades ago, culture is "the way we do things around here." Of itself, culture does not constitute a threat to democracy, for example, a culture imbued by a spirit of shared public discourse, inquiry, and debate provides a fertile loam through which democracy can spread its roots. In contrast, a culture which defines membership in a way that denies its members and groups basic human rights by excluding them from participation in matters pertaining to the commonweal is an imperialistic culture and, as such, does constitute a proximate danger to democracy.

What Catholic educational leaders must remember is that imperialism is a consequence of the abuse of power. Ordinarily, women and men do not set out consciously to be imperialists. Rather, "mythic leaders" (McWhinney, 1992, pp. 43-49; McWhinney, Webber, Smith, & Novokowsky, 1997; pp. 11-16)—animated by a vision of what a community can be—use power to convince a group of disparate individuals to unite behind this vision. Indeed, such a vision has motivated mythic leaders throughout history, from Noah, Abraham, and Moses in ancient Jewish religious history to Martin Luther King, Jr., Nelson Mandela, and Pope John Paul II in recent world history. Likewise, many 20th-century entrepreneurs, captivated by a vision of wild-eyed possibilities, have used power to direct other people to transform visions into previously unimagined products and services. This is the "moral factor" of leadership (Barnard, 1968), not an abuse of power.

But, as people share the entrepreneur's vision and translate it into reality, a distinctive culture gradually takes root (Schein, 1983). This is where imperialism threatens to sink its roots into a democratic community and, like the dreaded darnel weed in a field of wheat, to squeeze the life-blood out of the community. All of this transpires slowly, gradually, and imperceptibly—somewhere beneath the surface—as well-intentioned people use power to define the culture. Then, as hubris leads individuals and groups to conclude that they have been anointed

to rule over others and to direct them along the way toward the Utopia which they envision, a culture of imperialism takes hold. And, rather than engaging others in formulating a consensus to define the community's shared purpose, imperialists use power to uphold a unitary worldview (McWhinney, 1992, pp. 38-42; McWhinney *et al.*, 1997, pp. 11-16) and to disenfranchise anyone who questions, confronts, and challenges the dominant culture. Finally, as imperialism exercises greater hegemony and as opposition wanes, the culture's power becomes absolute.

The consequence of this abuse of power constitutes a proximate threat to democratic self-governance. But, as serious as this threat is, it is not the most dangerous threat that imperialism poses to democratic self-governance. More significantly, as hubris extends its influence throughout the community and upholds the dominant culture, the community gradually shares the unflinching conviction that the community's existence depends upon particular individuals or groups. In its most virulent expression, hubris infects individuals and groups, inducing them to believe that only they can provide the leadership needed to save the community. As Simon notes, "[Those] who run the state are constantly subjected to the temptation of developing imperialistic covetousness and lust for absolute power" (1993, p. 135).

Cite evidence of "an imperialistic culture of conformity" present in your school:

The threat imperialism poses to a democratic community is so pervasive that, for centuries, members of religious communities have been told that they must beware of and protect themselves against hubris. St. Augustine proposed this concept in his *Rule of Life*: "For while all vices manifest themselves in wrongdoing, pride lurks also in our good works, seeking to destroy even them" (Augustine, 1986, I.7.12). Augustine's insight into the psychology of pride reminds Catholic educational leaders that they, too, must be aware that imperialism is not just a consequence of the abuse of power. More importantly, imperialism is rooted in hubris—an arrogant form of pride—which threatens to sap a democratic community of its life-blood and transform a culture of spirited inquiry into an imperialistic culture of conformity.

To contend with the first signs of imperialism—the hubris to which imperialism owes its origin—Catholic educational leaders use the power provided by the virtue of prudence to discern, along with the members of the school community, whether and how pride infects the decision-making process. Prudence empowers Catholic educational leaders to exercise caution and to be discrete in their conduct, careful and circumspect about human motivation, as well as considerate and deliberate in decision making. In essence, prudence manifests the exercise of authority in its practical attribute. In the absence of prudence, Catholic educational leaders and the other members of the Catholic school community will fall prey to the temptation to act rashly without discretion and to govern by impulse or, perhaps, expedience. In short, these women and men will be unethical, as Aristotle used the term.

Specify what prudence dictates must be done in your school to deal with the imperialism you have noted:

Catholic educational leaders should worry about the threats that tyranny, ideology, and imperialism pose to democracy. Beyond remaining vigilant, however, Catholic educational leaders should not fear wielding power and specifically the power afforded by virtue, to teach members of their school communities what citizenship requires. Through the power afforded by the virtues of courage, fortitude, and prudence, Catholic educational leaders can build a culture that fosters maturity and the ability to cooperate, with the goal of enabling every member of the Catholic school community to engage in self-governance. Absent authority and its exercise as well as the virtuous use of power, the threat posed by tyranny, ideology, and imperialism can destroy the democratic school community as its members give priority to self-interest rather than the common good. The consequence of this failure of authority will be chaos—the primeval force of evil—present in the universe before God substituted His authority by instilling order into the chaos (Genesis 1:1-2:12)

◦ what does authority require of me?

When Catholic educational leaders grapple with the issues raised by the concept of authority, they frequently wonder what the exercise of authority in a Catholic school community requires of them personally. For many Catholic educational leaders, it seems that their professional training programs—which many Catholic educational leaders have received at secular institutions—focused more upon how principals get teachers to do what researchers say they must do in schools than upon why educators are present in schools for in the first place.[1]

While democratic self-governance does imply majority rule, it does not hinge upon the presumption that those who govern will simply enact whatever the majority dictates. Instead, as Simon (1993) points out—and Catholic educational leaders must not overlook this crucial point—the exercise of authority is directed at ameliorating the deficiencies evidencing themselves within the community. That is, Catholic educational leaders must be alert to any threat to self-governance and exercise authority to foster the maturity and the spirit of cooperation necessary for every member of the community to engage in self-governance. Catholic educational leaders do so by substituting authority and exercising it in its pedagogical attribute.

The operative assumption is that a Catholic school community already possesses a purpose, namely, the desired ends toward which the community is committed. These matters are not subject to constant renegotiation, that is, unless some faction is bent on revolution. Furthermore, Catholic educational leaders use the tools of persuasion, deliberation, and propaganda to engage every member of the school community in spirited public discourse about how the school community will act—the necessary means—to achieve the school's purpose.

As this notion relates to the instructional leadership responsibility for improving curriculum and instruction, a principal exercises authority in its substitutional attribute by identifying the faculty's needs (i.e., the deficiencies) while, at the same time, demonstrating to the faculty what their needs involve in terms of the entire school as a community. By engaging the faculty in problem-solving dialogue where individual needs, the school's limited resources, and the school's purpose are the focus of discourse, a principal poses real, concrete, and historical problems of which the faculty's needs are but only one aspect of the many issues confronting them. As this example suggests, the dialogue spurred by focusing upon instructional improvement highlights how providing for the faculty's needs alone will not result in a definitive solution to other perhaps more substantive issues confronting the Catholic school community, of which instructional improvement is but one aspect. This dialogue allows the principal to exercise authority in its pedagogical attribute so that the faculty will learn to exercise authority by collaborating together to transform instruction as one means of furthering the school's purpose.

Thus, the exercise of authority in a democratic school community requires Catholic educational leaders who possess a vision for the school community, one embracing the school's purpose and representing an abiding respect for individuals and groups. Because Catholic educational leaders are grounded in a principled worldview, they can work with others to forge a shared purpose that enables a diverse group of individuals possessing many different self-interests to discover their authority through their individual and collective obedience to the common good. And, because Catholic educational leaders exercise authority to promote the common good, they do not direct their attention primarily to any specific area or toward particular outcomes. Instead, they direct their attention toward the formation of a community that is more intimately bound together by the purpose for which the Catholic school exists (in Latin, *e pluribus unum*, that is, "out of the many one"). Out of cacophony of many voices, attitudes, and opinions, then, Catholic educational leaders endeavor to enable each individual to direct his or her efforts toward the common good and, through obedience to it, to discover and exercise one's rightful authority.

Taking note of this phenomenon in the wider culture, Simon states, "The fully determinate and unmistakably effective knowledge of the right use is not science, but prudence; it is acquired, not principally by reading books and taking courses, but by practicing virtue" (1993, p. 282). For virtuous women and men to govern school communities with authority, then, two things are required. First: to be a nonexpert generalist. And second: to possess a tolerance for ambiguity (Figure 11, p. 96).

Figure 11.
What authority requires

To govern with authority in a democratic school community, a virtuous individual must possess two attributes:

a nonexpert generalist.....an individual whose vision for the school embraces the whole of the common good making it possible to forge a covenant enables many individuals to discover their freedom through obedience to the common good (*e pluribus unum*)

a tolerance for ambiguity.....an individual who recognizes that there are many means to the desired end and works to enable others to transcend their individual self-interests in the service of the common good (not the "one best way" nor the "way it has always been" but a shared way that becomes "our way")

Those who exercise authority in democratic schools can ascertain their effectiveness by asking: How will the faculty be appreciably better at self-governance because I *was* here?

adapted from: Simon, Y. R. (1993). *Philosophy of democratic governance*. Notre Dame, IN: University of Notre Dame Press.

The nature of schooling mandates that Catholic educational leaders must be nonexpert generalists who possess a worldview enabling them to direct their energies towards forming school communities whose members allow its purpose to transcend their various self-interests and who act to promote the common good through the decision-making process. This deliberative process enables members to discover not only what it means to belong to and to participate in an enterprise that is more meaningful and fulfilling than that which can be achieved by any rugged individualist. In addition, this deliberative process assists members to develop relationships making it possible for them to exercise authority and to bear responsibility for self-governance. When the Catholic educational leaders who foster the formation of these communities leave their offices—as they all will one day—these Catholic school communities will be qualitatively more democratic and reflective about their purpose because these women and men *were* there. The ethic of care and the ethic of service—evident in the exercise of authority—made possible the formation of a more democratic and Catholic school community.

Additionally, because the nature of a democracy is that of engaging in an incessant struggle to forge a more perfect consensus, Catholic

educational leaders also must recognize that the ambiguity present in democratic school communities will cause stress. This stress, implicit in providing leadership for any democratic community, can become debilitating distress unless Catholic educational leaders possess a high degree of tolerance for ambiguity. This capacity makes it possible for Catholic educational leaders to allow competing ideas to conflict with one another without becoming embroiled in the conflict itself.

Veteran principals can relate many "war stories" highlighting the significance of "picking one's battles carefully" if one is to preserve emotional energy and personal integrity. However, the image of a "referee" may provide a more helpful metaphor to consider the significance of being able to deal with ambiguity if a Catholic educational leader is to exercise authority and to build a democratic school community.

Just as a referee is present in an arena to hold contestants accountable to the rules defining how the contest is to be played, so too, principals are present in schools to hold its members and accountable to the rules defining how the school community functions. Furthermore, just as the referee's role is not to side with one contestant against another but to use one's knowledge to judge whether each contestant's actions are allowable, so too, the principal's role is not to side with contending factions but to use one's knowledge as the standard for judging whether each faction's ideas promote what the school exists for. And, just a referee certifies that the outcome is the consequence of a fair contest, so too, principals are present in schools to certify that decisions are the result of a deliberative process characterized by justice and fair play.

Although principals may sometimes feel as if they refereeing an endless string of streetfights, in reality, principals in democratic school communities exercise authority to foster conditions conducive to the growth and development of self-governance that is emblematic of a democratic community. The capacity to tolerate ambiguity makes it possible for principals to focus less upon competing ideas—and, thereby, falling unwittingly into the trap of having to side with contending factions—and more upon the school's purpose. To foster the maturity and cooperation needed to translate these noble and lofty ideals into educational experiences, principals in democratic school communities challenge the individuals and groups advocating various ideas and plans to clarify how their ideas and plans promote the school's purpose more effectively and efficiently than do other competing ideas and plans. The principal's role, then, is not to adjudicate which idea is better or worse and who is right or wrong. Rather, the principal's role is to promote individual and group maturity and cooperation by focusing stakeholders upon the ends for which the school community exists.

As Catholic educational leaders stand firm against the temptation to side with one faction over and against another, the tolerance for

Describe an incident where you experienced stress because stakeholders asserted their self-interests and refused to consider the common good:

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_____

_____

_____

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_____

In this incident...

...identify your goals:

1. _____
2. _____
3. _____

...identify your focus:

1. _____
2. _____
3. _____

If your goals and focus were different, discuss how functioning as a "referee" could have lowered the stress you were experiencing:

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ambiguity enables Catholic educational leaders to stand somewhat above the fray as these women and men allow the members their school communities to clarify what is ambiguous and, thus, to forge greater consensus about how they will resolve divisive issues. It may not be a perfect consensus and there may be "catcalls" from the sidelines. But, what must not be forgotten is that this consensus is the best consensus which can be derived at this time, in this place, and with these people. At the same time, it is a consensus providing the foundation for future deliberation, one that will end hopefully in a more broadly held and comprehensive consensus, making for a more perfect union.

Tolerance for ambiguity also makes it possible for Catholic educational leaders to avoid becoming embroiled in the personality conflicts and acrimony that ideological conflict engender. By separating ideas from persons, Catholic educational leaders can deal more even-handedly with contentious issues and avoid becoming emotionally ensnared in and burned by more subjective matters. And, by so doing, Catholic educational leaders foster the conditions that promote maturity and cooperation. In turn, these women and men empower other members of the Catholic school community to fulfill the school's noble and lofty purpose.

summary

The four practical questions Catholic educational leaders have raised as they grappled with exercising authority in democratic school communities provide insight into the complexities and tensions associated with their vocation. Absent a principled understanding of authority and exercise in school communities, as Catholic educational leaders confront problems and issues on any particular day, it is unlikely that they will be capable of inculcating maturity and democratic dispositions in the members of their school communities.

This mentality reminds Catholic educational leaders that, in a democracy, authority resides in the governed. Therefore, Catholic educational leaders must earn the right to exercise authority in the name and place of the stakeholders who constitute the Catholic school community. They do so in a number of ways:

- First: they exhibit a virtuous character that others respect, admire, and wish to make part of their character.
- Second: they demonstrate maturity and wisdom in the decision-making process.
- Third: in the heat of public discourse, they evidence courage by standing up for their principles as well as the school's purpose.

In short, Catholic educational leaders educate the members of the school community to trust that their principal is balancing the ethic of

care—what the virtues of charity, justice, and mercy dictate—with the ethic of service—what the virtue of prudence dictates ought to be done. Stated another way, these women and men model the virtues that should characterize every member of the community.

Because the citizenry confers authority in a democracy, it is important that Catholic educational leaders recall that democracy blurs the line demarcating leaders and followers (Kelley, 1988; Meyers, 1971). Leaders of democratic communities exercise authority with the goal of fostering each member's maturity and ability to engage in self-governance. At the same time, however, leaders in democratic school communities are also followers and not simply because their authority emanates from the community. More importantly, leaders are also followers because they exercise authority legitimately only as they allow the purpose animating the Catholic school community to inform and guide its decision-making processes. In democratic school communities, then, leaders are followers as they engage the community in a conscious form of deliberation that focuses more intently upon the school's purpose. Through it all, Catholic educational leaders uphold the school's purpose and bring it more proximately to fruition.

Likewise, followers in a democratic community are leaders. That is, while followers confer authority upon an individual—the nominal leader—and allow that individual to exercise authority in their name and place, this does not mean that followers relinquish authority. Instead, they confer it upon another member of the community until that time when the followers possess sufficient maturity and spirit of cooperation to engage in self-governance, that is, as followers reclaim their authority to lead the school community.

This mentality—especially in its philosophical dimensions—reinforces the importance of the technical knowledge and expertise that Catholic educational leaders must possess. They must be knowledgeable about and proficient in those fundamental aspects of schooling which communicate to many different stakeholders not only why schools as societal institutions exist (the secular purpose for schools, in general) but also what schools as organizations do (the functions associated with schooling, in particular). More importantly, however, Catholic educational leaders must also be nonexpert generalists who possess the capacity to inject the school's purpose into discourse as individuals assert their varied self-interests. In addition, this mentality requires that Catholic educational leaders possess tolerance for ambiguity as they educate others about their rights and responsibilities and provide for the deficiencies manifesting themselves within the Catholic school community.

At the same time, this mentality—especially in its scriptural dimensions—reminds Catholic educational leaders that they bring to their role something more than technical knowledge and expertise in upholding the common good. This "more" is not solely what Barnard

called the moral factor of responsibility expressed in the leader's power "to inspire cooperative personal decision by creating faith" (1968, p. 259). Indeed, faith in leaders and the organization's purpose is important and necessary if organizations are to fulfill their purpose. More fundamentally, this "more" that Catholic educational leaders bring to their role is character (Schuttloffel, 1999).

Aristotle closes his discussion about ethics with a discourse about the nature of friendship (1958, VIII:1-11:234-250). For Aristotle, friends see in one another an alluring quality of character that they want to make part of their own lives and, by so doing, enrich their lives. What binds friends together is neither the pleasure that friendship affords nor the utility that friendship affords. Rather, a virtuous character binds friends together and strengthens each friend in virtue.

In this sense, Catholic educational leaders engender faith as their character authentically communicates one's recognition of the essential goodness of each person as a creature of God. Catholic educational leaders also engender faith as their character reminds others what God wills for His people. Lastly, Catholic educational leaders engender faith as their character teaches others about their responsibilities and duties as citizens of God's kingdom.

More substantively, Catholic educational leaders engender faith as their character communicates the power of hope, that is, that every person can discover inside of the Catholic school the ultimate meaning and purpose of human existence and of work, too. Catholic educational leaders also engender faith as their character gives tangible evidence of a living relationship with God, especially as they demonstrate what Scripture and Church teaching require in actual practice. In sum, Catholic educational leaders engender faith as their character exudes joy in living out their vocation.

Catholic educational leaders exercise authority, then, neither *for* the Catholic school community nor *on behalf of* it. Rather, Catholic educational leaders exercise authority *with* every member of the Catholic school community by engaging every stakeholder, in general, and teachers and staff, in particular, in a systematic and deliberate form of mindful action with the objective of bringing the school's purpose to perfection in every aspect of its daily, weekly, monthly, and yearly functioning.

Freire uses the term "cultural synthesis" to describe this intentional process, stating that the "social structure, in order to *be*, must *become*; in other words, *becoming* is the way the social structure expresses '*duration*'..." (1998, p. 160). Cultural synthesis denies neither differences nor attempts by individuals and groups to have their self-interests reign supreme. Rather, cultural synthesis affirms the support that each self-interest gives to the other in bringing the school's purpose to perfection. Cultural synthesis, then, is a deliberative process

of spirited public discourse through which the conflict of self-interests is resolved for the benefit of the entire Catholic school community.

It is this end for which Catholic educational leaders exercise authority in Catholic schools.

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[1] Catholic educational leaders should not overlook the fact that challenging others to bend their wills (in Latin, *obedere*) demonstrates how obedience toward the common good and away from self-interest is a constitutive element of the tool of persuasion.

Chapter 6

For those whose lives converge in the nation's elementary and secondary schools on Monday through Friday between the months of September and June, one thing is fairly certain about their experience: uncertainty rather than certainty predominates.

Inside of schools, teachers and students get sick unexpectedly and principals must adjust schedules. Because yesterday's hailstorm badly damaged the slate roof and now requires costly repairs, the principal must inform the faculty that the strategic plan item they fought for will be delayed. When students changed classrooms between periods today, one student slipped in the stairwell fracturing her patella. As the ambulance leaves the property, the principal now must contact the student's parents, see that the stairwell is cleaned, the hallways cleared, and order restored.

Outside of schools, legislatures and state educational agencies mandate new graduation standards and curricula must be revised. School boards are demanding more accountability while teachers' associations advocate new instructional technologies. To comply with all of this, the principal must work with the faculty to revamp the school's in-service program. And, if that's not enough, immediately following dismissal, a student misrepresented what a teacher said in class and the school's drive looks more like a parking lot. Parents have left their cars to exchange "facts" and, as things look right now, the principal will be meeting shortly with some irate parents to "put a lid on things."

Also contributing to the uncertainty present inside of schools is the indeterminate nature of the fit between the school's purpose and the people whose lives intersect in schools. School personnel come and go, meaning that the principal must restructure programs and reallocate responsibilities. Students and their parents come and go, sometimes leaving the principal without the "bricks and mortar" that provided unwavering support.

Principals must deal with these and many other problems that cause uncertainty inside of their schools, oftentimes simultaneously. And, while any one of these factors can negatively impact a school's smooth functioning, the combination of these factors complicates the principal's most important work: focusing a diverse body of people upon and bringing to fruition the purpose for which the school exists. Authority is necessary precisely because daily life inside of schools is so indeterminate and, in the midst of all of this, people are not unanimous in their beliefs and opinions about how best to fulfill the school's objective purpose—as a community—and its members' subjective desires—as individuals and groups.

Although people in schools may contest what authority is, who should exercise it and when, most recognize that authority is necessary if only to inject some degree of stability into the school's highly indeterminate environment. And yet, while many stakeholders appreciate

this need, others remain on the sidelines, recognizing that the exercise of authority provides an expansive target to point the finger of blame at, if and when things run awry, as they undoubtedly will.

A vision for Catholic educational leadership practice

Try as they might to organize daily life in schools, "seasoned" Catholic educational leaders recognize that there is no singularly efficacious and infallible way to achieve certainty inside of schools. Even in the odd instance that a day does pass reasonably well and everything did work as expected, Catholic educational leaders know that there is no guarantee that what worked today will, in fact, work tomorrow, next week, next month, or least of all, next year.

In light of this very fluid and unstable environment, Simon poses a question that Catholic educational leaders should contemplate, especially as this discussion about authority and its exercise in Catholic schools draws to a close. That question is: "What do I have to do, here and now, in the midst of this unique, unprecedented and unrenewable congeries of circumstances, in order to make a good use of my freedom, in order to preserve the good of virtue?" (1993, p. 24).

◦ Forging "communion-causing communications" as an exercise of authority

"To preserve the good of virtue" requires a specific exercise of authority, namely, one that directs the community's decision-making processes toward "communion-causing communications" (Simon, 1993, p. 109). Through these communications, a disparate group of people identifies what the common good requires in light of individual and group self-interests. But, the goal of these communications is not primarily political, that is, to derive a more broadly held consensus. Instead, this exercise of authority aims at forging greater unity in purpose among people (in Latin, *e pluribus unum*, "out of the many one"), that is, unity that will bind these individuals and groups in greater communion of mind and heart.

In Catholic schools, preserving the good of virtue requires this specific exercise of authority so that people—and, in particular, teachers and administrators—will use the school's decision-making processes to forge communion of mind and heart. And, through their communion, teachers and administrators translate the school's purpose into living, breathing, and dynamic interactions, all of which culminate in an "integral education" for students (Congregation for Catholic Education, 1977/1982).

To engender communion of mind and heart, Catholic educational leaders exercise authority to direct the school's stakeholders and, in particular, teachers and administrators, to engage in two distinct, yet interrelated, types of communion-causing communications (Figure 12).

Figure 12.
"Communion-causing communications" that focus stakeholders upon the Catholic school's purpose

"Communion-causing communications" transform discourse beyond the formulation of a more broadly held consensus. More substantively, these communications forge "unity of mind and heart" that enables stakeholders to focus upon the school's purpose in their decision-making processes.

Two types of communion-causing communications foster this outcome:

1. **"Professional discourse"**
   communications focusing on the school's secular purpose which discern the means by which teachers and administrators can provide students the intellectual formation they need to assume and to fulfill their civic responsibilities as virtuous adults in a pluralistic, democratic republic

2. **"Faith formation discourse"**
   communications focusing on the school's religious purpose which enable teachers and administrators to discern what God is calling them to be for their students in order that they will provide students the moral formation which they need to mature in grace and wisdom

Catholic educational leaders exercise authority by fostering these two types of communion-causing communications. This specific exercise of authority enables teachers and administrators achieve greater communion of mind and heart which, in turn, enables them to forge greater unity in desire and action.

adapted from: Simon, Y. R. (1993). *Philosophy of democratic governance*. Notre Dame, IN: University of Notre Dame Press.

The first type of communion-causing communications relates to the school's secular purpose. These communications require stakeholders to engage in discourse focusing upon the means by which the school community will provide students the intellectual formation they will need to assume and to fulfill their civic responsibilities and obligations as virtuous adults in a pluralistic, democratic republic, namely, as citizens in the "City of Man" (Augustine, 1950).

For teachers and administrators, this type of communion-causing communication takes the form of "professional discourse" through which educators give thoughtful consideration to the sometimes vexing challenges concerning how they can provide students today the intellectual formation they will need in order to function tomorrow as mature and responsible adult citizens. Lively, and perhaps sometimes even contentious, discussion and debate about how to improve curriculum, instruction, and learning are the hearty leaven through which teachers and administrators forge greater unity in desire and action. In addition, this type of communion-causing communication provides teachers and administrators the means through which they become one in mind and heart as a community of professionals, one that is growing increasingly intent upon fulfilling the school's secular purpose as its members mature in professional and civic virtue.

For their part, Catholic educational leaders exercise authority as they direct the school's decision-making processes toward stimulating communion-causing communications that focus teachers and administrators upon the school's secular purpose. This exercise of authority—one that Catholic educational leaders cannot and must not neglect—solidifies the foundation upon which teachers and administrators envision how they might collectively better fulfill their professional and civic responsibilities and obligations in support of the school's secular purpose. To exercise authority effectively, however, Catholic educational leaders must not overlook their own need for continuing professional development. Catholic educational leaders must continuously engage in learning about the theories and skills associated with managing schools well, facilitating good human relations among stakeholders, and improving instructional technology (Sergiovanni, 1995). By attending to their need for continuing professional development, Catholic educational leaders ensure that the first type of communion-causing communications will direct their colleagues not only to focus increasingly upon how they might better fulfill the school's secular purpose but also to mature in virtue as members of a profession and a civic community.

The second type of communion-causing communications attends to the school's religious purpose. These communications require stakeholders to engage in discourse concerning the best means by which the school community will provide students the moral formation they need to mature in grace and wisdom as citizens who will direct their efforts toward building "City of God" (Augustine, 1950).

For teachers and administrators, this type of communion-causing communications takes the form of "faith formation discourse" and, in particular, discourse about their faith formation as adults. That is, by directing teachers and administrators to focus their upon their need for continuous faith formation, Catholic educational leaders enable their colleagues to discern better God's presence and activity in their lives as

well as God's will for His people so that they will provide students the moral formation they need today in order to function as virtuous and morally responsible adults tomorrow. Thus, as these communion-causing communications forge maturity in faith as well as greater unity in desire and action, teachers and administrators develop into a more morally mature school community whose members are one in mind and heart, intent upon fulfilling the school's religious purpose. In this school, teachers and administrators "practice what they preach" by providing students living exemplars of "faith in action."

For their part, Catholic educational leaders exercise authority by directing the school's decision-making process toward simulating communion-causing communications that focus teachers and administrators upon the school's religious purpose, especially as this is conveyed through the school's program of moral formation. To do so effectively, Catholic educational leaders must set aside time regularly to nurture an intimate relationship with God and to contemplate what is transpiring in their lives, their professional practice, as well as events inside of their schools, all in light of God's will for His people.

This form of "contemplative practice" (Schuttloffel, 1999) prepares Catholic educational leaders to be better capable of fostering the type of communion-causing communications that will focus their teachers upon faith formation and, in particular, deepening (or, if necessary, developing) an intimate relationship with God, experiencing deeper metanoia, and placing God's will for His people before everything else. Without regular opportunities whereby Catholic educational leaders engage in contemplative practice, they will most likely fail to direct their school's decision-making processes toward communion-causing communications that focus teachers and administrators upon the school's religious purpose. Catholic educational leaders will fail for at least four reasons:

- First: because they will be less clear about why God is sending Catholic educational leaders into the midst of their school communities;
- Second: because Catholic educational leaders will be less convincing when they teach about the immanence of God's reign and the need for metanoia;
- Third: Catholic educational leaders will be less clear about what metanoia entails; and,
- Fourth: they will be incapable of healing the ravages of sin manifesting themselves in the school community.

Because the exercise of authority is not a "thing" but a "moral process" (Simon, 1993, p. 66), Catholic educational leaders use persuasion, deliberation, and propaganda to engage teachers and administrators in these two types of communion-causing communications as well as to

generate individual and collective obedience to the results of these communications concerning what the school's secular and religious purpose implies for these people and at this time. In turn, these communications enable teachers and administrators to mature in virtue as members of a profession and civic community as well as to mature in faith as adult members of a Catholic school community.

As a consequence of this exercise of authority, Catholic educational leaders forge communion of mind and heart. And, through this communion, teachers and administrators develop their capacity to translate the school's purpose into living, breathing, and dynamic interactions with one another and their students, all of which culminates in an integral education (Congregation for Catholic Education, 1977/1982). Simon notes: "Presiding over these communion-causing communications is one of the major tasks of a leader and a very precise test of one's ability. A good leader sends the appropriate messages—words, gestures, examples, silences—at the proper time" (1993, p. 66).

Fostering communion-causing communications, then, may be the most important and influential exercise of authority inside of Catholic schools. "To preserve the good of virtue" (p. 24), this exercise of authority is one whose power Catholic educational leaders should neither neglect nor underestimate.

◦ Catholic educational leadership and the exercise of authority as a ministry...

Unfortunately, many factors conspire to detract well-intentioned Catholic educational leaders from engaging the school's stakeholders in the two types of communion-causing communications that would make it possible to translate the school's purpose into an integral education (Congregation for Catholic Education, 1977/1982). The most prominent factors include:

- the uncertainty associated with daily life in schools;
- the fact that people already are very busy; and,
- as many school schedules are currently configured, there is very little or no time to contemplate what is actually transpiring inside of their schools.

If stakeholders are not to allow these and other factors to deter them from engaging in communion-causing communications, authority is necessary. To exercise authority effectively, Catholic educational leaders need a principled rationale that will support their endeavors to stimulate, focus, and direct communion-causing communications that will focus stakeholders upon the school's purpose.

The principles embedded in the philosophical and theological rationale detailed in this volume remind Catholic educational leaders that authority and its exercise aims first at fostering greater maturity. As

the first two chapters indicated, maturity denotes overcoming developmental deficiencies, philosophically speaking. In its paternal and maternal functions as well as in its substitutional, pedagogical, practical, essential, and humble attributes, Catholic educational leaders exercise authority that promotes greater maturity. Then, as the third chapter asserted, promoting maturity also requires dealing directly with evil as it manifests itself within the school community. Theologically speaking, Catholic educational leaders exercise authority as their characters bespeak humble and authentic disciples commissioned by the Risen Lord to heal the ravages wrought by sin. Through this exercise of authority, Catholic educational leaders promote spiritual maturity by enabling individuals and groups to overcome any form of self-centered egoism that neglects making God and His will primary.

However, the maturing of the school's stakeholders—-and teachers and administrators, in particular—is not the final end toward which the exercise of authority is directed. Instead, achieving greater maturity is the means through which teachers and administrators develop their capacity to engage in communion-causing communications which, in turn, enable them to grow not only in communion of mind and heart but also, and more importantly, in their capacity to focus more intently upon the school's purpose and what this requires of them as professionals and as creatures of God. Viewed in this way, Catholic educational leadership is more of a pastoral "*ministry*" of service to the school community than a task-oriented secular "*job*."

Catholic educational leadership, then, cannot be a matter of expertness in the sense of being trained to lead Catholic schools to fulfill their secular purpose. Simon notes:

> In an entirely normal [school], leadership belongs to prudence, not to expertness; rather than bearer of technical ability, a leader is supposed to be a person of virtue, a person of human experience, one who knows other humans, who loves them and succeeds in persuading them. Perfect order would want experts to be kept in subordinate positions under leaders who would be good human beings rather than good experts. (Simon, 1993, p. 279)

More substantively, Catholic educational leadership involves shepherding the Catholic school's religious purpose to fulfillment as the exercise of authority evidences Catholic educational leaders whose characters exude professional and civic virtues grounded in spiritual and moral virtue, that is, holiness of life.

As holiness of life informs the exercise of authority in a Catholic school, it is clear that authority cannot be motivated by any desire to command others but only by the conscious intent of serving them. And, in the instance that Catholic educational leaders should forget their vocation and responsibilities, treating both not as a ministry of service

to Christ, the Church, and to the members of their school communities but as functional job requirements, these women and men do not exercise authority but function instead as authoritarians, serving no one but themselves.

Authority and its exercise in Catholic schools is a ministry of building a Catholic school community or, as Cook (2001) describes it, serving as "architects of Catholic culture." The secular phrase, "out of the many, one" (*e pluribus unum*), captures this ideal but could connote a form of assimilationism stressing "uniformity through conformity" rather than the "unity in diversity" which is the hallmark of a vibrant democratic community. Catholic educational leaders exercise authority, then, by supporting, encouraging, and promoting unity in diversity, by fostering greater personal, professional, and spiritual maturity, and by forging communion-causing communications that conjoin a body of diverse people in communion of mind and heart.

◦ Catholic educational leadership and the exercise of authority as a "communion-causing" spirituality

In his apostolic letter encyclical bringing the Great Jubilee Year to a close and ushering the beginning of the Third Christian Millennium, Pope John Paul II noted that if Catholics wish to be faithful to God's plan and to respond to the humanity's deepest yearning, the challenge confronting them is to "make the Church the home and the school of communion" (2001, #43). To do so, the Holy Father argues, requires a lively sense of repentance whose fruit will be evident in holiness of life as Catholics become the living reflection of the face of Christ (#7).

This apostolic letter, *Novo Millennio Inuente*, is of special importance to Catholic educators, in general, and Catholic educational leaders, in particular, because the Holy Father reflects upon the need for adult Catholics to present youth the authentic values finding their fullest expression in Jesus Christ. These values include: true freedom; profound joy of heart; friendship; and, a willingness to accept the message of Christ, bearing its demands, as well as the mark of the Cross. The challenge, the Pope asserts, is for adults to dare youth to make "a radical choice of faith and life and present them with a stupendous task: to become 'morning watchmen' (cf. Isaiah 21:11-12) at the dawn of the new millennium" (#9).

These are lofty ideals and, given the turbulent environment characterizing daily life in schools, what does this mean for Catholic educational leadership practice?

Upon reading *Novo Millennio Inuente*, principals may be tempted to turn immediately to formulating an action plan and, in particular, a pastoral plan, that would enable teachers and administrators to present the Pope's "stupendous task" (2000, #8) to their students. In addition, principals may develop a strategic plan replete with benchmarks and

targets to assess success along the way. Principals may also form a task force charged with elaborating a "portrait" of "the authentic values finding their fullest expression in Jesus Christ" (#8) so that stakeholders will understand the specific character that teachers and administrators intend to shape through the Catholic school's program of intellectual and moral formation.

Pope John Paul II does not favor this approach, asserting that it responds to an incorrect impulse. Instead, he argues, "[b]efore making practical plans, we need to promote a spirituality of communion, making it the guiding principle of education wherever individuals and Christians are formed, wherever ministers of the altar, consecrated persons, and pastoral workers are trained, wherever families and communities are being built up" (#9). Rather than starting with a plan, Pope John Paul asserts it would be better to promote a "spirituality of communion" (#43).

This spirituality and its Eucharistic overtones "indicates above all the heart's contemplation of the mystery of the Trinity dwelling in us, and whose light we must also be able to see shining on the face of the brothers and sisters around us" (#43). This spirituality also "means an ability to think of our brothers and sisters in faith within the profound unity of the Mystical Body, and therefore as 'those who are a part of me.' This makes us able to share their joys and sufferings, to sense their desires and attend to their needs, to offer them deep and genuine friendship" (#43). Furthermore, this spirituality "implies also the ability to see what is positive in others, to welcome it and prize it as a gift from God: not only as a gift for the brother or sister who has received it directly, but also as a 'gift for me' " (#43). Lastly, this spirituality means "to know how to 'make room' for our brothers and sisters, bearing 'each other's burdens' (Galatians 6:2) and resisting the selfish temptations which constantly beset us and provoke competition, careerism, distrust and jealousy" (#43).

"Let us have no illusions," Pope John Paul II maintains, "unless we follow this spiritual path, external structures of communion will serve very little purpose. They would become mechanisms without a soul, 'masks' of communion rather than its means of expression and growth" (#43).

Much in popular culture opposes this critique and many have criticized this vision as a glance backward upon a bygone era. But, because popular culture is driven largely by counter-values evidencing the "culture of death" (John Paul II, 1995), Catholic educational leaders cannot neglect the fact that youth are being assailed from all sides by very disturbing role models that debunk what gives meaning and purpose to life from a distinctively Christian and Catholic perspective. One tragic impact which all of this has upon youth is that pessimism now extends its tentacles around and threatens to strangulate the life-giving

power and optimism animating the hearts of young people.

When those entrusted with authority in a democratic community are confronted by challenges that strike at the heart of democratic freedoms, Simon suggests that entrusted with authority ask: "What do I have to do, here and now, in the midst of this unique, unprecedented and unrenewable congeries of circumstances, in order to make a good use of my freedom, in order to preserve the good of virtue?" (1993, p. 24).

In the face of the profound intellectual and moral challenges confronting youth, Catholic educational leaders enjoy a certain prestige that provides them with multiple opportunities to exercise authority as a ministry of service to God's people. Catholic educational leaders must ask themselves: "What do I have to do, here and now, to preserve the good of virtue?" Catholic educational leaders exercise authority as they foster communion-causing communications that focus the school's stakeholders and, in particular, teachers and administrators, intently upon the school's secular and religious purpose. Through this exercise of authority, Catholic educational leaders form disciples whose characters emanate holiness of life so that students will see in their teachers and administrators how true freedom, profound joy of heart, friendship, and a willingness to accept the message of Christ, bearing its demands as well as the mark of the Cross (John Paul II, 2000, #9) are the only Way, Truth, and Life.

This spirituality of communion—uniting teachers, staff, students, parents, pastors, and the school's other stakeholders in mind and heart upon a Christo-centric purpose—is, for Catholic educational leaders, the foundation of authority and decision making in Catholic schools.

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